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September 1959

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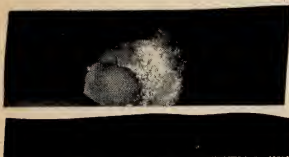
PROVO—UTAH

Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Unusual Sunsets

With the right combination of atmospheric conditions a brilliant green flash can be observed at the moment of sunset just as the sun



disappears below the horizon. Sometimes the green flash may even be completely detached from the sun's disk and floating above the horizon when the sun has disappeared.

Chromosomes

High-frequency pulsed radio waves can influence the behavior of cells and cause changes in the chromosomes, according to studies at the New England Institute for Medical Research in Ridgefield, Connecticut. The frequencies used were in the range of 6 to 27 megacycles.

Railway Beetles

The females and larvae of the railway beetles have a red light on the head and rows of green lights along the body.



Retreads, 2000 B.C.

Copper tires were attached to chariot wheels at Susa (located in modern Iran) about 2000 B. C.

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Contents for September 1959

Volume 62, Number 9

Church Features

Editor's Page: We Believe in Being True . . . , *President David O. McKay* 646

Your Question—Did Jesus Perform Baptisms?

President Joseph Fielding Smith 648

The Church Moves On, 644; Melchizedek Priesthood: *Laying the Foundation for Priesthood Reactivation*, 668; Presiding Bishopric's Page, 670.

Special Features

Education in the Church, *Doyle L. Green* 649

Seminaries, *Boyd K. Packer* 656

Institutes, *A. Theodore Tuttle* 660

Growth of the Church, *Albert L. Zobell, Jr.* 664

In Sight of the Summit (So That's What Boys are Made Of—XII)

W. Cleon Skousen 672

The Spoken Word from Temple Square, *Richard L. Evans* 690, 697, 700

Exploring the Universe, *Franklin S. Harris, Jr.*, 633; These Times: *Strategic Meeting Place for East and West*, *G. Homer Durham*, 636; Letters and Reports, 638.

Today's Family: *Florence B. Pinnock*

A Wise Food Storage Plan, *Merritt H. Egan, M. D.* 702

To a Teen-age Girl, On Being a Lady 710

The Last Word 712

Stories, Poetry

Not So Ordinary, *L. K. Twitty* 676

Poetry 678, 681, 682, 686, 688, 693, 697, 700, 711

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ART AND PHOTO CREDITS

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Art, Era Staff, 648, 663, 665, 666, 667, 668, 670, 676, 702, 711.
H. Armstrong Roberts, 636, 668.
Max Tharpe, 673, 674.

THE COVER:

The youth of the Church, wholesome, eager, fresh, vibrant, are typified in this month's cover picture of a group of students from the Institute of Religion in Salt Lake City.

Cover lithographed in full color by Deseret News Press.

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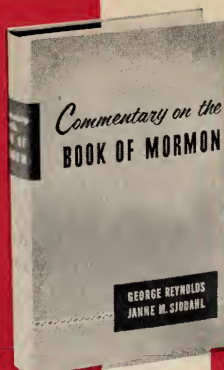
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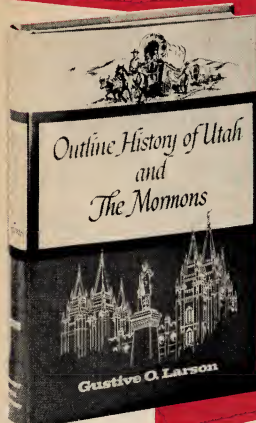
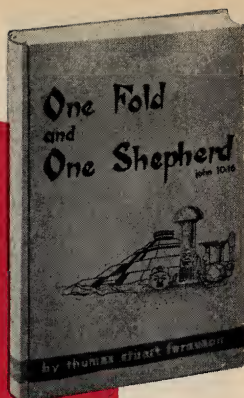
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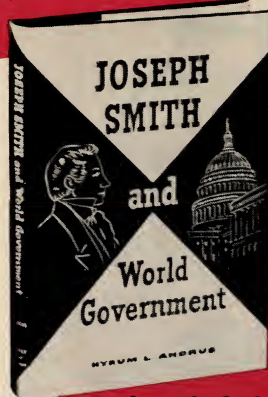


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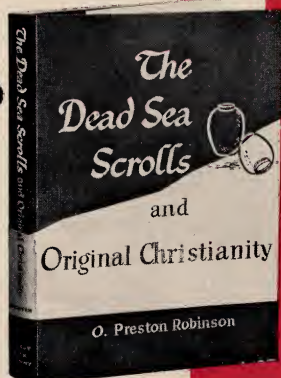


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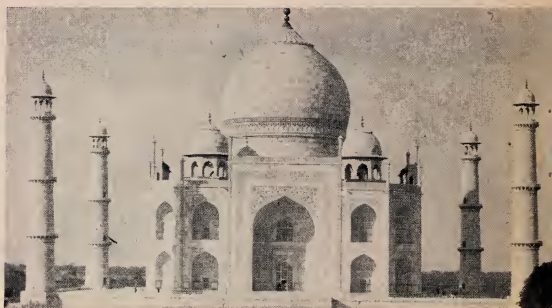
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These Times



India: *strategic meeting place for East and West*

by Dr. G. Homer Durham
Vice President, University of Utah

The east and west have met in India, and out of the meeting has come a rich but unfulfilled opportunity.

The independence of India is important to the stability of the present world. India need not be an ally of the Western powers to fulfil this role. If independent, its neutrality may have more strategic value in the long run. Americans, Canadians, and western Europeans may therefore encourage a neutral, independent India.

The fact that the Dalai Lama sought refuge from his native Tibet in the spring of 1959 indicates something of the role of India. Subcontinent of Asia, it is yet in constant cultural communication with China, Russia, and all the emerging states (and would-be-states) bordering on the Indian Ocean. These include Iran, the Arab countries, Pakistan, Burma, Ceylon, Malaya, Australia, and the southeast African lands. Suez, the Red Sea, and the Persian Gulf, with its rich petroleum lands,

enter the Indian Ocean. Edgar Ansel Mowrer and Marthe Rajchman wrote many years ago, "The Indian Ocean . . . is essentially a center from which to go places. Because you can go so many places, this body of water is of great strategic importance." The Indian peninsula juts directly into this "center."

Dominated by the Portuguese, Dutch, French, and finally the British for nearly four hundred years, India became independent on August 15, 1947. East and west have met in India for nearly four hundred years. Out of the meeting has come signal opportunity for further world communication. Unlike other parts of Asia, meeting is still possible here.

Americans, Canadians, and their respective foreign policies, have one of their greatest opportunities in India. That is to respect the independence and neutrality of India and at the same time to take full advantage of the opportunity to understand this part of the Afro-Asian realm in (Continued on page 690)

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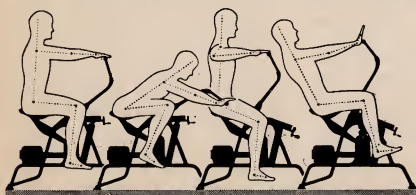
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Letters and Reports

The Junior Gleaner Class of the Las Vegas First Ward of the Las Vegas (Nevada) Stake taken at Sheaf Binding Ceremony on May 24.

Front row, left to right: Donna Sanford, Lucile Bunker, (leader) Beth Whipple.

Second row: Pam Price, Nancy Contner, Marilyn Johnson, Paige Holt.

Third row: Carolyn Morris, Sandra Shupe, Elaine Heywood, Mona Kay Potter, Janice Sill.

Fourth row: Judith James, Sharron Leavitt, Yvonne Stewart, Elaine Averett. (Deanna Davenport, unable to appear for picture.)

Standing on right: Gloria Ellsworth, who holds Silver Gleaner Leader award.

Accomplishments of this class:

1. All members have been Honor Bees, Mia Joys, and have bound the Gleaner Sheaf.

2. All are Silver Gleaners.



3. All members have earned individual awards each year for four years with two exceptions.

4. There are four converts to the Church in this group.

5. This class has given a total of 129 service hours during this past year.

6. Three of these girls have been given scholarships to Brigham Young University.

7. Four of the girls that started last June as Junior Gleaners completed the program on the regular instead of the modified form.

In "Some Personal Impressions" of President Henry D. Moyle in the July Improvement Era some inadvertent errors appeared:

Column one, paragraph six, page 542 should read, "He is available to the sick and the sorrowing, to those who bring personal troubles and problems, as he is to high placed men who come to him to counsel."

In column two, paragraph one, page 542, a sentence says that "during World War II . . . General conferences as such were canceled." This should more accurately read that general conferences were cur-

tailed or restricted. Some meetings were held, and some conference messages were broadcast, but only a limited and specific number were invited to attend because of wartime conditions.

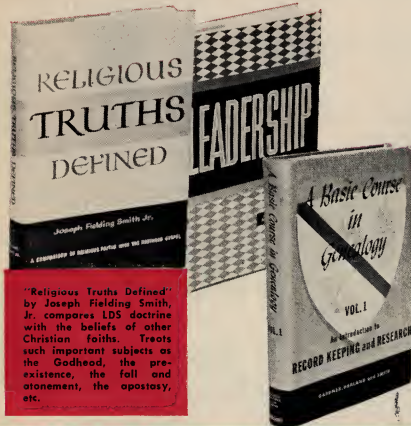
Column two, paragraph three, page 542 should read: "I recall that we poured out our hearts in petitioning for help we needed on an errand not of our own."

The last paragraph of the article (page 542) should read "With the firm faith and conviction he has," etc.

We regret these errors. This arti-

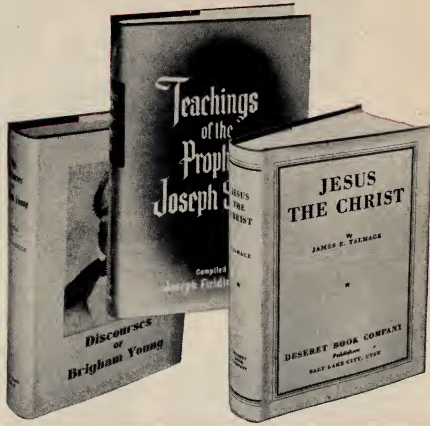
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cle went to press in the absence of the author.

D. L. G.



Elder Paul Y. Dunn (Torchy) of the Oakland Second Ward, Hayward (California) Stake, has been named as the Assistant National Director of the Boy Scouts of America contingent to the Tenth World Boy Scout Jamboree to be held this summer

in the Makiling National Park, Philippines.

Elder Dunn teaches Sunday School course II in the Oakland Second Ward and is assistant Scout executive of the Oakland Area Council. He formerly served on the staff of the Salt Lake, Logan, and Ogden councils and for thirteen years was an assistant Scout executive for the Los Angeles Council, Boy Scouts of America.

Two hundred and sixteen Explorer Scouts will represent the United States and ten of them are Latter-day Saint boys. The contingent will have stopovers in Honolulu, Tokyo, Hong Kong, and Bangkok.

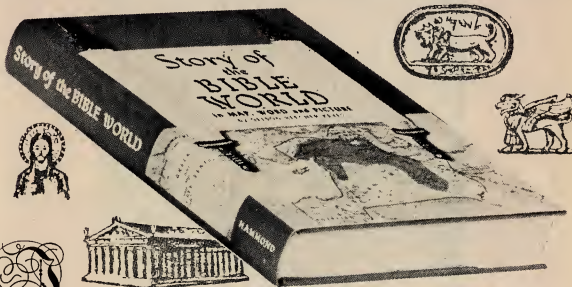


Bishop William L. Taylor (right), Fourth Ward, Las Vegas, Nevada, can now talk "flying" with even the hottest jet pilots in his congregation. Bishop Taylor was taken aloft in a Lockheed T-33 jet by Captain Dick Houssum (left), instructor pilot at Nellis Air Force Base. Several members of Bishop Taylor's ward are pilots at Nellis, and the bishop felt it high time that he understood just what jet flying was all about.

Twelfth Air Force and Tactical Air Command approved the flight, and after being carefully fitted with a flying suit, parachute, gloves, helmet, and mask the bishop was given a thorough briefing on all necessary emergency procedures.

Bishop Taylor's only comment after the

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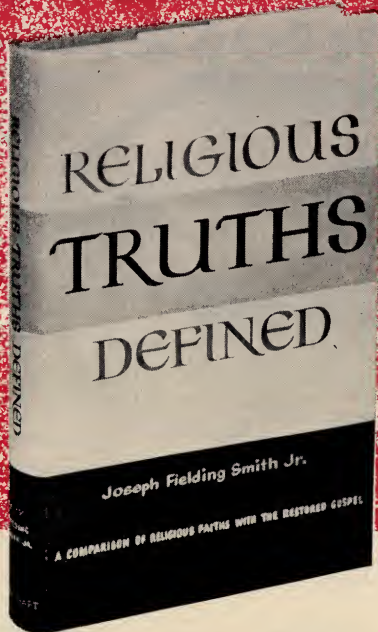
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flight was that he would have to hurry since it would take him thirty minutes to drive through traffic in order to meet a speaking engagement. This seemed somewhat of a paradox since the previous thirty minutes had taken him from Nellis to the Grand Canyon, back to Las Vegas, over Mount Charleston, and back to Nellis via Indian Springs.

Bishop Taylor is not the type to be shaken easily. Captured during World War II, he was a prisoner of war for three years. After the war, he joined his brother in forming Taylor Steel Co. and recently successfully completed all the structural steel work in the dome-shaped Las Vegas Convention Center.

APO San Francisco

Dear Editors:

Believe me I would sincerely like to write a letter telling you how much spiritual comfort these Improvement Eras bring to servicemen who are stationed away from home and loved ones and especially to those of us stationed at APO 64.

As yet no group leader or missionary has managed to reach us here but three of us do our best to gather each Sunday to have study meetings and my wife who is not a member of the Church was thoughtful enough to order the Era for me. I just received the first three copies (February, March, April).

We will be depending almost entirely on the Era for our study subjects as (blush) we only have one Book of Mormon among three of us, and we all live in different quarters. The following address will greatly facilitate the arrival of our Favorite Magazine.

I remain,
Sincerely your brother
in "the gospel,"
S Sgt. Hubert Wilson

Pleasant Plains, S. I. 9, N. Y.

Dear Editors:

Through the great courtesy and kindness of Apostle Spencer W. Kimball, the Era has come to us for many months now. Needless to say, we enjoy it greatly, and are even sending it on to other people—much as this preacher is not too likely to join your flock, for reasons of conscience alone.

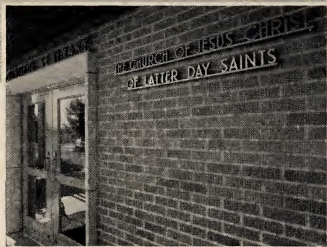
At this time, though, I want to send a word of decided praise to the architects who design the new churches of LDS. The issue, showing these new churches, was such an inspiration, that I took occasion to show it to at least a dozen others, many of whom saw "Mormon" literature for the first time in their lives. Let me say here and now, that I have never seen such a wonderful combination of both modern architecture and inspirational building, as was printed in the Era a few months ago. If I ever get to build a church of our own, I shall assuredly beg of you to allow me to use one of your plans! Could I but continue this, the letter would become a page of praise—and my poor typewriter is not a good medium for the transfer of the thoughts of man!

Cordially yours,

In our Master's service
(The Rev.)
Knut Halle, D. D.

*Brick upon Brick
Precept upon Precept...*

BUILDING FOR ETERNITY!



BRICK like the religious training in our church schools is used to build strength and beauty for many years to come. Architects, contractors and church engineers have wisely chosen brick for construction of these buildings because of its

structural soundness . . . beauty . . . low original cost and minimum maintenance. They know that, like character, buildings must be strong to endure.

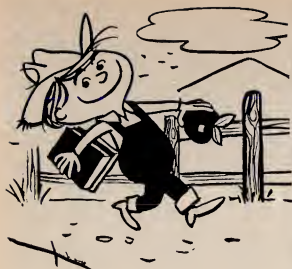
Manufacturers of
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Burned Clay Products
BRICK CO.

SALT LAKE CITY, UTAH



SAFEWAY and SEPTEMBER

September is back-to-school month with special attention on Education and Opportunities in the city and on the farm.

Safeway, always active and interested in community affairs, plays an important part in providing education and opportunities for the young people of this area.

For instance, Safeway supports the scholarship programs at Utah Colleges to help deserving students secure an education. Safeway works with the Junior Achievement group, the 4-H and FFA, and participates in dozens of junior livestock shows to encourage the training of young leaders.

Safeway also provides employment to more than 2000 full- and part-time workers in Utah and Idaho. Management opportunities are always open for local employees with initiative and ability.

Safeway, born in this area, offers many opportunities for the youth of Utah and Idaho, as well as the best food at the lowest prices for families, and extensive marketing facilities to sell the products of local firms.

FRIEND OF THE FAMILY
FRIEND OF THE FARMER



The Church Moves On

June 1959

21 Cheyenne (Wyoming) and Denver West (Colorado) stakes, the 286th and 287th stakes, were formed from parts of Denver Stake under the direction of Elders Spencer W. Kimball and Delbert L. Stapley of the Council of the Twelve. Elder Archie R. Boyack sustained as president of Cheyenne Stake with Elders Blaine B. Blonquist and Raymond Price as counselors. The stake includes Cheyenne, Laramie, Laramie Second, Scottsbluff (Nebraska) wards, and Torrington and Greeley (Colorado) branches. Scottsbluff, Torrington, and Greeley memberships were formerly a part of the Western States Mission. Elder Thomas L. Kimball, formerly second counselor in the Denver Stake, sustained as president of Denver West Stake with Elders R. Raymond Barnes and Russell C. Taylor sustained as counselors. Denver West Stake includes Denver Second, Denver Fifth, Denver Sixth, Denver Seventh, and Boulder wards. President Edward E. Drury, Jr., remains as president of Denver Stake with his first counselor, Elder Victor L. Brown. Elder Theodore A. Christensen sustained as second counselor. Englewood, Denver First, Denver Third, Denver Fourth, Denver Eighth (formerly Derby Branch) are the wards of this stake. The Spanish-American Branch is also a part of Denver Stake. Cheyenne Stake has a membership of 2425; Denver West has a membership of 3490; and Denver Stake has a membership of 3533, some four hundred more than when Denver Stake was originally organized some seventeen years ago.

Elder Howard J. Clegg sustained as president of Tooele (Utah) Stake, with Elders E. Wayne Hatch and Glen R. Williams as counselors, succeeding President Alex F. Dunn and his counselors, Elders P. Ross Gowans and Raymond E. Pehrson.

Elder Donald M. Bagley sustained as second counselor of Cannon (Salt Lake City) Stake, succeeds Elder Lloyd W. Guest. President C. Leland Davey heads this stake; his first counselor is Elder S. Perry Lee.

July 1959

4 President David O. McKay announced the appointment of Elder Marion G. Romney of the Council of the Twelve as chairman of the Church welfare program, succeeding President Henry D. Moyle of the First Presidency. Elder Henry D. Taylor, Assistant to the Council of the Twelve, was named managing director of the program, succeeding Elder Harold B. Lee of the Council of the Twelve.

It was announced that Elders John D. Rogers and Ray B. McKinnon had been appointed as counselors to President A. Bent Peterson of the Manti (Utah) Temple. (Continued on page 694)

A "hot" ring helps tame an old enemy

Atomic radiation helps this man do his job.

He's Dr. Hugh Macpherson, one of Standard's research engineers. The "hot" ring he's holding is an ordinary piston ring which has been exposed to atomic radiation.

By installing such radioactive piston rings in a car, our research engineers can use a Geiger counter to measure wear *as it happens* while the car is driven on the highway, in traffic, on hills—in every possible driving situation.

This research technique has taken months off the time needed to test the effectiveness of new motor oils, and it's far more accurate than previous methods.

It's one of the techniques pioneered by Standard's

scientists to help defeat an old enemy—wear...to learn what it is, what causes it, how to prevent it.

Our progress has been steady. Working closely with car manufacturers, we've virtually ended the problem of wear in automobile engines.

In the 1930's, for example, cars could go only 20 to 40 thousand miles before a major overhaul. But with today's motor oils and regular oil changes, your engine can be good for more than 100,000 miles—can, in fact, outlast the car.

By such never-ending research that leads to better products, *the people at Standard are planning ahead to serve you better.*



WE BELIEVE IN BEING TRUE...



by President
David O. McKay

"A teacher should not teach if he does not believe."



Among the best summaries of ethical principles in literature is that found in the thirteenth article of faith, the first part of which reads: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men."

Every teacher should be true to himself. Every teacher should be true to his pupils. First, in preparation of lessons: No teacher ever should attempt to teach that which he does not believe. It is unfair to himself, unfair to those whom he is teaching, unfair to his church, unfair to his fellow men.

The first step in preparation is self-introspection. Whatever the lesson is, the first duty is to look within and see whether you believe what you are going to teach. I do not mean merely the facts of some incident. Incidents, whether they are taken from the Bible, Book of Mormon, or from actual life are but the means of teaching eternal, unchanging truths. The teacher should see to it that he believes that truth. He should not teach if he does not believe. If he does so, he is untrue to himself and to the church he is representing.

There is difficulty and disappointment when teachers seem to take delight in telling what they do not believe about certain principles of the gospel. Is your lesson prepared? Then look within and see if you believe. Choose that phase of it which you do believe and which you know is true.

If, for example, you are teaching a lesson on prayer, do not assume the attitude of the soldier who, when he went to war, believed prayer was an "effrontery to the Most High." If you feel that it is, your attempt to teach the positive blessings of prayer will be futile. On the other hand, if you have learned that there is efficacy in prayer, then you will give it in such a way that the students will feel it. Note the convincing power of the same soldier's testimony when he became converted to the efficacy of prayer.

"From a boy, prayer always struck me as being a presumption, a piece of impudent effrontery to address the Allwise. One day, when earth and sky seemed mixed up in the grueling we got from the enemy guns, I felt my senses reel for the moment. I kept repeating, 'My God, let me keep my head for my men's sake.' That prayer was answered, and the tangible result of the prayer is the decoration which I now wear but which I feel ought to be de-

posited in some church. However, when I look at the bit of ribbon, it reminds me of my prayer."

Believe what you are teaching. Do not repeat any part of your lesson that you do not believe.

The next step is being true to the boys and girls whom you are teaching. You must let them feel your comradeship. Speak to them along the street; invite them to your homes. How they believe in you! How boys and girls notice when they think you are slighting them! If they seem cold and indifferent toward you, seek for the reason. You know they have problems. Some of us may have an idea that somebody else is too reserved, too proud. But when we become more acquainted with him, we find that he is not what he seemed to be at first, that it is we who have been reserved.

Children are often misjudged. In one of the wards just before the Christmas holidays a boy was creating quite a disturbance. He persisted in reaching out for the teacher's glove. She would tell him to stop, but he would do it surreptitiously. She felt she had not reached that boy at all in the lesson she had given. He had insisted upon playing. Before the next Sunday it was Christmas. Later, the teacher was surprised when her class gave her a pair of gloves as a Christmas present. This incorrigible boy was the one who presented her with the gift. He said: "That is what I was doing last Sunday when I was pulling your gloves, trying to find out what size you wore."

The third point is to be well prepared. Use the things around you. Show the example of the Great Teacher who sat with his disciples and looked down on the farmers putting in their spring grain. He said, "Some seed fell on good ground, some on stony ground." There was a lesson of life. The woman of Samaria who came to quench her thirst at the well is another example. Jesus told her that the water he would give her would be a well of water springing up into everlasting life. Gather in experiences, and then illustrate each point. I think that is a lesson to every teacher—you who have a lesson to prepare—not a speech, but a message.

We all need new methods. There are many ways of presenting lessons. There are incorrect ways. New ways will come to you if you will only prepare and study. Most important, let us stand steadfast in being true to ourselves and to our pupils.

Question: "In our textbook, 'Our Lord of The Gospels,' Section 36, we are referred to John 3:22, which reads: 'After these things came Jesus, and his disciples into the land of Judea and there he tarried with them, and baptized.' Then in John 4:1-2, we read:

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

"(Though Jesus himself baptized not, but his disciples)."

"Question: Did Jesus himself baptize or did he only instruct his apostles and have them baptize?"

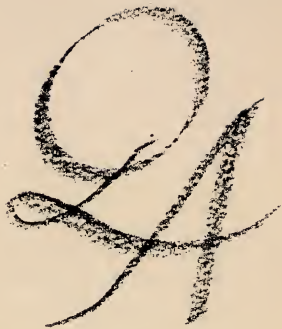
Answer: The fact is well-established that our Savior held all the keys and authority of the priesthood, and had the divine right to officiate in each and all of the ordinances of the gospel; nor was it beneath his dignity to administer in any capacity whatsoever he desired. Much of his time was taken in administering to the sick, giving eyesight to the blind, raising the dead, healing lepers, and bestowing blessings upon the multitudes who thronged around him. There can be little question as to his authority to do any work that pertained to his ministry. In the third chapter of John, it states definitely that he baptized. In the fourth chapter, as it has come through faulty translations, it states that he did not baptize, or implies as much in most modern translations. Unfortunately we do not have any original manuscript.

Dr. Adam Clarke in his *Commentary* states the following: "... It is not clear that Christ did baptize any with water: but his disciples did; chap. IV:2, and what they did by his authority and command, is attributed to himself. It is a common custom in all countries and in all languages, to attribute the operations of those who are under the government and direction of another, to him by whom they are directed and governed. Some however suppose, that Christ at first did not baptize; but when he got disciples, he left this work to them; and thus these two places are to be understood:— 1. This place, of Christ's baptizing before he called the twelve disciples: and 2. chap. IV: 2, of the baptism administered by the disciples after they had been called to the work by Christ."

The Prophet Joseph Smith has interpreted this passage in John 4:1-4, as follows:

"When therefore the Pharisees had heard that Jesus made and baptized more disciples than John,

"They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus.



DID JESUS PERFORM BAPTISMS?

*Your question answered by
Pres. Joseph Fielding Smith*

PRESIDENT OF THE QUORUM OF THE TWELVE

"Now the Lord knew this, though he himself baptized not as many as his disciples,

"For he suffered them for an example, preferring one another." (Inspired Version.)



THE CHURCH EDUCATION PROGRAM

*In a series of articles
covering the following 18 pages*





One of the more picturesque buildings on the campus is the Carl F. Eyring Physical Science Center.

The family living center provides modern facilities for study and work.



by Doyle L. Green
Managing Editor

There are currently in the Church some 250,000 young people between the ages of 14 and 25. They are our leaders of tomorrow. By 1975, a short sixteen years away, this number is expected to increase to over 500,000, and by the year 2000, this group of high school and college age youth will likely number more than 1,000,000.¹

The years of high school and college are critical ones for young people. By the time they reach 25, and often long before, most of them are pretty well on their way to what they are going to be. Life patterns are set early. The mind of youth is eager, pliable, and quick to learn.

Public high schools and universities of today are excellent in many respects. Teachers generally are capable and well-trained. But teachers are human: they teach man-made theories and often do not clearly distinguish between theory and fact. In addition, somehow there has grown up in some segments of our educational system the feeling that anything of a religious nature must either be ignored or held up to ridicule. In our great Christian nation, God and Christ have been all but eliminated from schools. Some teachers in universities and even in high schools,

in the name of the so-called scientific approach, seem to take delight in tearing down the faith that homes and churches have tried to build.

It is not surprising that the Church of Jesus Christ of Latter-day Saints is deeply concerned about the weekday education of its youth.

To support, supplement, and complement religious training given in the home, in the priesthood quorums, and in the auxiliary organizations, and to balance weekday secular training with religious instruction, the Church long ago established, and is ever expanding, a great system of weekday education, which is being made available to an ever-increasing number of our youth. In 1953 the educational program of the Church except for the schools in the Pacific, was placed under a single organization known as the Unified Church School System. Ernest L. Wilkinson, president of Brigham Young University, is administrator.

On the high school level the Church program for weekday education of our youth consists of early morning and released time "seminary" classes.² For our college students there are provided junior and senior colleges for those who desire or are able to

¹See article on the growth of the Church, page 664.

²See page 656 for article on the seminaries.

attend a Church school, and a system of "institutes" and "Deseret clubs" for those who attend other universities or colleges.³

Brigham Young University in Provo, Utah, is the nerve center for the Church educational system. Its enrolment in the autumn quarter of 1958 was 9,906, but it will be geared eventually to accommodate 15,000 students. The plan is for BYU to function essentially as an upper division school, or in other words, a university in which students may work toward and may obtain academic degrees—bachelor's, master's, and doctor's.

BYU was established by Brigham Young in 1875, in order that the young people of the Church might pursue their "higher" education in a wholesome atmosphere. His instructions to Karl G. Maeser, who was sent to Provo to found the school, was "to teach not even

the alphabet or the multiplication tables without the Spirit of God." This charge has formed the basic philosophy on which Brigham Young University and

the other Church schools have operated throughout the years.

Recent surveys show that about half of the Latter-day Saint youth attend college, a record of which the Church can be proud. From many points of view it seems as if it would be wonderful if all these young people could attend this great school in Provo, but it is obvious that such a thing is not feasible. Neither is it entirely desirable.

Many of our young people cannot afford to go away from home to attend a university. About fifty percent of those who do begin college drop out by the end of the second year because of marriage, lack of interest or ability, or related reasons. Others can receive the specialized training they desire in arts or crafts in two years' time or less. It has also been found that junior college transfer students are as well-prepared to continue work toward their degrees as are students who have had their lower division work in a four-year university.

These considerations, and others, have led the Church to adopt the junior college system. It is planned to establish junior colleges in populous LDS areas as the needs arise, and as conditions warrant. These schools will serve the various localities of the Church on a two-year basis and will feed students who wish to obtain college degrees to the parent school in Provo.

The Ricks Junior College is now serving the Idaho



³See page 660 for article on institutes and Deseret clubs.

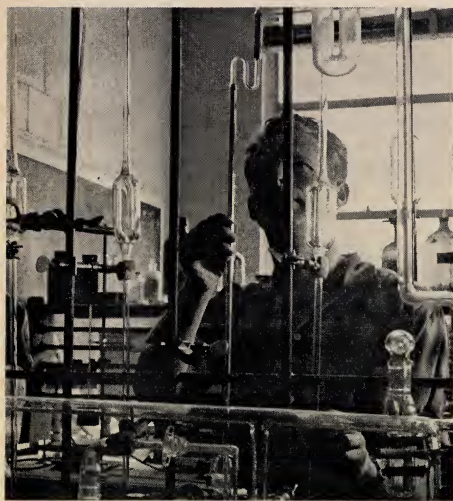


A student meets President Joseph Fielding Smith, of the Council of the Twelve, following devotional.



(Left) Students get practical training in teaching children in the well-equipped building, the Joseph F. Smith Family Living Center.

(Below, left) The College of Physical and Engineering Sciences offers advance degrees in chemistry, mathematics, physics, geology, and chemical, civil, geological, mechanical, and electrical engineering sciences, and air science.



area. It is located at Rexburg but will soon be moved to Idaho Falls, a more densely populated center. Plans have been made and ground has been purchased for the establishment of a junior college in Salt Lake City. It is expected that announcements of additional junior colleges will be forthcoming.

The curricula of the junior colleges will be at least partially adapted to the needs of the areas they serve. A large percentage of the members of the Church in Idaho, for example, engage in farming. It is likely, therefore, that Ricks College will place much more emphasis upon agricultural subjects than will the junior college in Salt Lake City. In all of the junior colleges Church standards will be maintained; Church activities will be fostered; and classes in religion will be required.

Meanwhile Brigham Young University seems destined to become one of the great senior colleges in the world. Already BYU is the largest university in enrolment in the intermountain area, and the largest church-related university in the United States. The student body is growing rapidly: the accumulative enrolment more than doubled between 1950-51 and 1958-59—from 5,429 to 11,427. Last year students came from every state in the union and from 48 foreign countries. About 60 percent of the students are men, some 30 percent of whom are married. About 8 percent of the women students are married.

To meet the demands of this rapid growth in the number of students the physical plant, the faculty, the curriculum, and all related services demanded of a Church university are being expanded.

The 1959-60 general catalogue lists 495 members of the faculty. These men and women have received their training in 93 universities in 36 states and 13 universities in 7 foreign countries. Forty-five percent of the present faculty members hold doctoral degrees and an additional forty percent have master's degrees. Every encouragement for advanced study on the part of all



Training in the arts and crafts is available.

faculty members is given so that the academic standards of the university can be kept as high as possible.

Brigham Young University has a full university curriculum, and its credits are recognized and accepted on a par with those of other leading American universities. It is affiliated with the top educational associations of the country and is fully accredited with important national agencies.

Eleven departments at BYU have become accredited to offer the doctoral degree: the departments of chemistry, geology, history, human development and family relationships, musicology, sociology, Bible and modern scripture, history and philosophy of religion, physics, general psychology, and educational administration. Departments are approved for doctoral work only after careful investigation of their faculties and facilities.

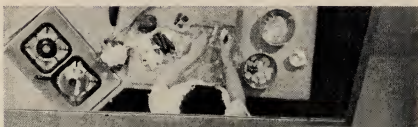
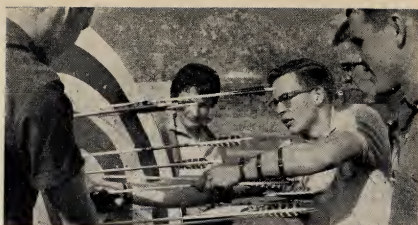


*Ernest L. Wilkinson,
President of Brigham
Young University and
administrator of the
Unified School System.*

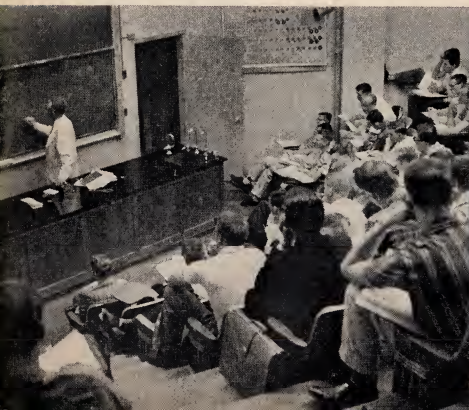
BYU grants in its regular academic program the bachelor's degree in all of its 60 departments, and the master's degree in practically all departments.

To provide classrooms, laboratories, housing facilities, and other needed campus improvements, since 1950 Brigham Young University has pushed an impressive building program. Some 500 acres are included in the present BYU main campus, of which about 200 acres are intensively used. During the past ten years some twenty million dollars has been expended for new buildings and utilities. These buildings have included a field house, a student service center, classroom buildings, an engineering science building, residence halls for women, a student health center, a plant science laboratory, a family living

center, a plant science laboratory, a family living

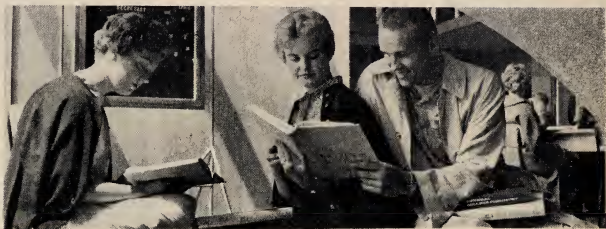


A wide variety of training and activity is available for all students: (Top) Archers check their skills. (Above) Future homemakers learn good nutrition. (Below, left) Future scientists study formulas. (Below, middle) Future dressmakers study textiles and learn proper use of a dress form.





(Above) A statue of Karl G. Maeser, who founded Brigham Young University under the direction of President Brigham Young, watches over the campus. (Right) Preparing lessons requires many hours of study daily.

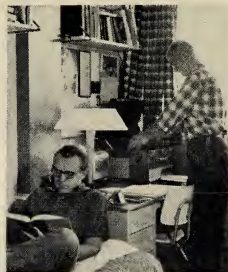


(Below) The ten minutes between classes is a rush period as indicated by this group of hurrying students in the foyer of the Carl F. Eyring Physical Science Center. (Below, right) Some 4,000 students live in residence halls on the campus.



center, residence halls for men, a heating system, and stadium improvements. Two more residence halls are under construction.

An additional twenty million dollars will be spent during the next few years on a new library, administration and general service building, college of business building, an industrial education building, and an extension to the field house. Plans are also underway for a fine arts center, a physical education and recreation center, a creamery building, permanent housing units for married students, and a student union building.



Along with all of this, of course, are plans for walks, drives, parking areas, utilities, lighting, landscaping, and the replacing of the many temporary buildings

which were hastily brought onto the campus to accommodate the great influx of students following World War II.

But a Church university must be more than a physical plant and an impressive faculty. It must develop students spiritually as well as scholastically and help them to live happy, well-rounded lives—lives of service to humanity and to the Church.

All phases of the BYU community are geared to the reaching of these objectives. Faculty members, for example, are very carefully chosen, and nearly all of them are leaders in wards, stakes, and on a general level. They have deep spiritual insight which helps them understand the needs of students and gives them a desire to build good Church members while they are teaching academic subjects. It is interesting to note that before any teacher is hired, he is first interviewed by one of the General Authorities.

Students who have attended Brigham Young University, and other non-Church schools, generally agree that there is a unique spirit at the "Y." An honor system is practised in all phases of life on the campus. A student honor council composed completely of students administers the program. Group prayers are the rule in the residence halls and dormitories, and individual blessings on the food are given by students in the cafeterias.

All Christian virtues are fostered. High standards of morality, integrity, and honesty are maintained. Abstinence from alcohol and tobacco is required, and Church standards of dress, behavior, and all related virtues are promoted. Each student is required to take a class in religion each quarter. Devotional assemblies, held each week, enable students to hear regularly from the General Authorities.

One of the most unusual stakes in the Church is made up of Brigham Young University students. It is composed of twenty-four wards and provides great opportunities for participation in the Church program.

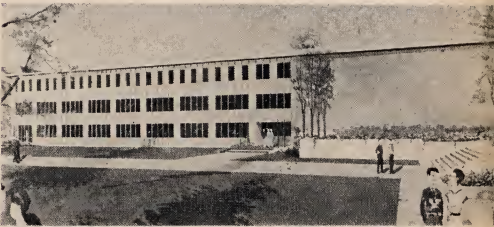
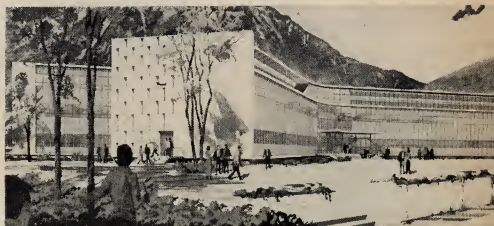
So that students can receive the maximum amount of help and encouragement, of training and guidance, all single students who live away from home become members of one of the wards. The president of the stake is Dr. Antone K. Romney, of the BYU faculty. Other faculty members as well as members of other nearby stakes hold offices in the stake presidency, the high council, and bishoprics.

All activities of the wards and stake are closely correlated with activities of the school. Meetings are held in assembly halls and classrooms on the campus, and each ward conducts as full a program as possible. The stake has an impressively high record of attendance at meetings, payment of tithing, and all Church activity. An indication of this is shown by the fact that in 1958 five hundred and one

members of the Brigham Young University Stake were married, and of these 462, or 92 percent, were married in the temples of the Church.

The BYU community is 97 percent LDS but even so a stake mission is in operation. One hundred thirty-six converts have been baptized since May 1956.

Brigham Young Uni- (Continued on page 682)



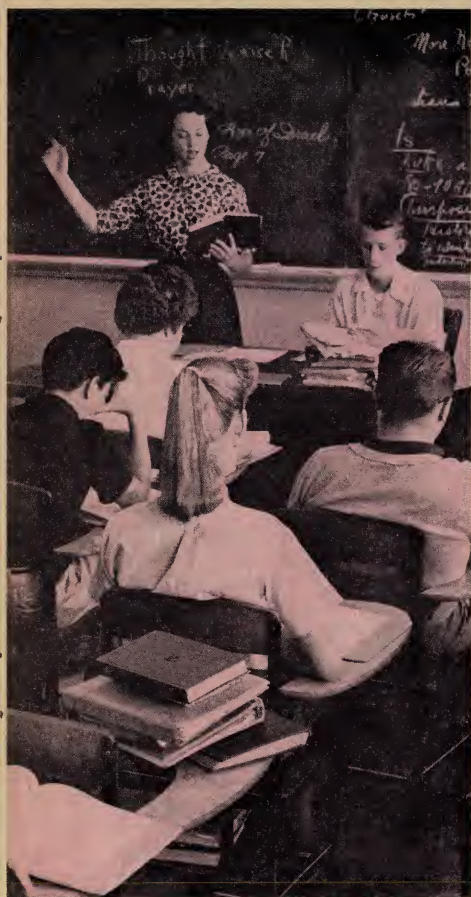
New buildings contemplated or under construction: Administration and General Services; Industrial Arts; Library; College of Business.



SEMINARIES

by Boyd K. Packer, General Supervisor of Seminaries and Institutes of Religion

On a recent trip to one of the large border cities of Mexico we visited a municipal market with an expansive main floor and a mezzanine lined with literally hundreds of little shopping booths. As we passed each of the booths, the proprietor would hustle out extolling his wares with most persuasive salesmanship and invite us in with every verbal inducement. Certain each was that he had everything that we could possibly want. Our guide, who was a customs official, cautioned us with a wink and a gesture to be careful in our buying. Many of the booths were worth-while shopping places where the wares were good and the prices were fair and one might get all that he bargained for. Others, whose proprietors were equally convincing and enthusiastic, were hardly worth our patronage. We were grateful that we had a guide qualified to give us sound direction in choosing that which was good from that which was worthless.



(Left page) Seminary teacher James DeBry gives some individual help to one of his students. (Left) Singing, conducted by a student, is part of the opening exercises in the classroom.

Young people need training in order that they may become discriminating buyers in the market places of life.

In almost prophetic anticipation of the dilemma of modern youth, a Church program of weekday religious instruction was inaugurated in 1912. The first seminary class was organized adjacent to the Granite High School in Salt Lake City. Students were instructed on a released-time basis during the school day. The next year the second seminary was opened at Brigham City, Utah, in an adobe house a block from the high school building. Capable, dedicated teachers, secure in Christian development, and with a love for young people were employed to teach the principles of Christian character to the high school students.

From a modest beginning the seminary system has



(Right) The Granite Seminary in Salt Lake City was the first in the Church, established in 1912, and the pictures reproduced here were taken at that seminary. Released-time classes permit the students to attend during the day, coming from high school across the street.

Surely the youth of the Church must face a dilemma quite as perplexing, with literally hundreds of agencies clamoring for his attention and with every device seeking to win him to their cause.

Many of these agencies cater almost exclusively to teen-age clientele, sensing that if their patronage is won while they are young, when they are old they will not depart therefrom.

Some of these agencies are good—and some remarkably perverse.





Opening and closing prayers are held in all classes. Each student takes his turn.

grown to be a Church-wide organization serving ninety-three percent of the stakes in the Church. Originally it was only on a released time basis with full-time seminary instructors teaching in Church-owned buildings adjacent to high school campuses in Utah, Idaho, Arizona, Wyoming, and Alberta, Canada, and at Colonia Juarez, Mexico.

In recent years "early morning" or non-released time seminaries have been opened in over 650 places. The morning classes are organized for groups of twenty-five or more students where our numbers are small, where our membership is scattered, or where released time is not available. This movement has extended the program throughout the United States (including Hawaii) and Canada.

The early morning classes are just that—with classes beginning at 6 a.m. in some areas. Students gather for the class in the early hours. Transportation problems are solved by a ward education committee—a vital committee organized in every ward of the Church by direction of the board of education of the Church. This committee handles recruitment and enrolment for the seminaries, transportation problems, and carries on the follow-up program for the members of the Church away to colleges and universities. Ordinarily these classes are held in ward chapels in the seminary room. Although this room is used for other ward purposes, it is equipped with tablet armchairs, standard blackboards, and adequate classroom lighting. Available also are permanent storage facilities for the seminary equipment and visual aids.

Some of these classes are held in rented quarters centrally located for the students. In some of the larger metropolitan areas the students may disperse to as many as six high schools after a class period. Those who teach these classes must hurry away to

their vocations—many are professional teachers; others are dentists, attorneys, housewives, etc.

But whether seminary is released time or early morning, it is school. The instructors are salaried and are expected to maintain professional classroom standards.

Seminary teachers are expected to carry out the same Church assignments that are the obligation of every member, and they have a distinguished record of filling important assignments in the wards and stakes of the Church.

If you should visit one of the two thousand seminary classes (and you are invited), be there in time to observe the students come into the building. As they come bustling in, a happy chattering group of average teen-age students, one is impressed that high school age is a wonderful age. Something of their airy, flamboyant sparkle seems to vanish as they enter the seminary building, and they assume an almost noticeable air of maturity. There is something about the spirit of the building and the purpose for its being there that the teen-ager catches.

Class begins as always on the note of a devotional, and who would not be improved by the privilege of beginning each day in a spirit of reverence. An opening song creates a mind-set for the students as they all unite in participation. After the hymn come a prayer and an inspirational thought from the scriptures. The roll call and other business details are handled quickly and efficiently.

Notice that the students have journals, and with just a little shuffling around they are ready to take notes on the discussion and participate in the lesson for the day. The lesson begins; the atmosphere is pleasant and interest provoking; but it is a *lesson*, and rules of school conduct are expected of the students.

(Right) Many seminary activities are planned by a student council.

INSTITUTES

by President A. Theodore Tuttle
Of the First Council of the Seventy

Recently there came to my attention a short statement written with one of the common letters of the alphabet missing. Although it lacked only one letter, it was difficult to get the full meaning of the statement. In fact, some of the words made no sense at all. It was plain to see that something was lacking, but even knowing that it was the letter "r" that was missing did not make sense out of the article because other letters were, or seemed to be, out of relationship, and hence all the rest of the statement lacked completeness.

So it is with life.

When a life lacks the essential elements, designed by the Lord to give his children the abundant living taught by his Son, chaos results. False ideals and goals are substituted for genuine ones. Misunderstanding of the purposes of man's existence occurs. Wrong and improper meanings are given to otherwise plain and simple truths. A simple way of life is made incomprehensible and the gospel plan misinterpreted, all because man's life lacks some of the essential elements.

A meeting of one of the units of Lambda Delta Sigma at the Institute of Religion in Salt Lake City.



The Lord has so created man that he cannot "live by bread alone." His spirit must also be sustained. Men must learn either soon or late that they cannot store spirituality any more than food can be stored within one's self. Spiritual food, like physical food, must be taken at frequent, continuous intervals in order to benefit and sustain man. It must become a part of man's life—digested and assimilated—in order to do man the good he needs. Knowing this, the Lord has so organized his kingdom, that his children can be fed both during their vital formative years, and adult years as well.

In the early days of the Church in the West, school buildings and ward houses were one and the same, and education, including religious and secular all in one, was considered necessary. No distinction was made between religious and secular training, except perhaps to make religion the core of the program.

The academies, Church-owned and operated schools, flourished after the establishment of the first one at Provo in 1875. When non-Mormons moved into the state in increasing numbers, however, there was a demand for public schools. The academies survived until 1933. As they were closed a new system of educating the youth was evolved. From then until now there has been operating a system of education in which religious training has complemented that given in public schools and universities by the establishment of independent schools adjacent to public schools wherein this training can be provided. The earliest of these on a college level was at Moscow, Idaho, when in 1926 the Church established the first institute of religion.

President Ernest L. Wilkinson recently said:

"It has never been supposed that all of the youth of the Church continuing their higher education could



President Marion D. Hanks, of the First Council of the Seventy, instructs an institute class.



Elder Harold B. Lee of the Council of the Twelve congratulates three institute graduates.



Institute facilities provide accommodation for study, recreation, and worship for students not attending a Church university.



A teacher, T. Edgar Lyon, chats with students, left; a men's unit plans activities.



Some 8400 students participated in the diversified institute program last year.

Institutes have been established at 60 universities.

do so in Church schools, but it has been hoped that students attending other than Church schools could nevertheless be served by the Church to the end that all of our youth would continue a study of the gospel and remain faithful. Because the rapid growth of Brigham Young University has received a great deal of publicity, many of our Church members are unaware of the fact that the program of the institutes of religion has grown even faster than has this great school." (*Information Report*, April 1959, p. 23.)

From the opening of the first institute of religion the program has consistently grown until currently (this fall) there will be in operation twenty-five full-time and thirty-seven part-time institutes of religion to serve students at the major universities in Utah, Idaho, Nevada, Arizona, Oregon, Washington, Colo-

radated by a director, and where enrolment justifies, he is assisted by associate directors. Directors are spiritual leaders with academic training comparable to that of regular college professors. They are men gifted with insight into the problems faced by college students and trained in the field of counseling.

The institute building is designed to meet the diverse needs of college students, and it includes classrooms, a chapel, a library, an office, a recreational hall, and lounge facilities. Each institute is modern in construction and beautiful in its appointment.

Religion Classes

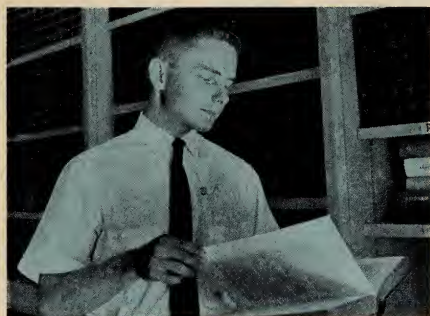
Dr. Lowell L. Bennion, the director at the Salt Lake City Institute of Religion adjacent to the University of Utah campus, and a man well-acquainted with the problems of youth has written,

"Many college students of the Latter-day Saint faith sense keenly the need of gaining a comprehensive and whole view of the religious teachings which they live and profess. They discover that their studies and impressions to date in the field of religion often lack integration. . . ."

Dr. Bennion thus pointed up the dilemma that a student faces:

"The university student exposes himself to a veritable flood of knowledge and new points-of-view. This increased knowledge does not come to him in an organized, whole manner, but in quite unrelated and disparate amounts, from highly specialized textbooks and from teachers working in specialized and limited fields. The result is that the student not only has a vision of new worlds, but his perspective may also be blurred. Seldom on a university campus is knowledge from the natural, biological, social sciences, and philosophy adequately brought together into a whole view of life. The task is often neglected by the university, so the college student—the freshman, sophomore, junior, or senior—must try to do it for himself. Naturally, such a new exercise will be at times awkward and painful.

"A student's religious faith and attitudes are the product of his entire life. His faith and attitudes were nourished in his mother's arms, in a class in Sunday School, on his knees beside his bed. They are fashioned in the language and imagery of a child as well as in that of a youth or of an adult. Moreover, one's religious faith, like so many important things in life, is felt as well as thought. The student should not be surprised nor alarmed should his new expanding world of thought seem at times incongruous and out of harmony with his world of faith." (*The Religion of the* (Continued on page 696)



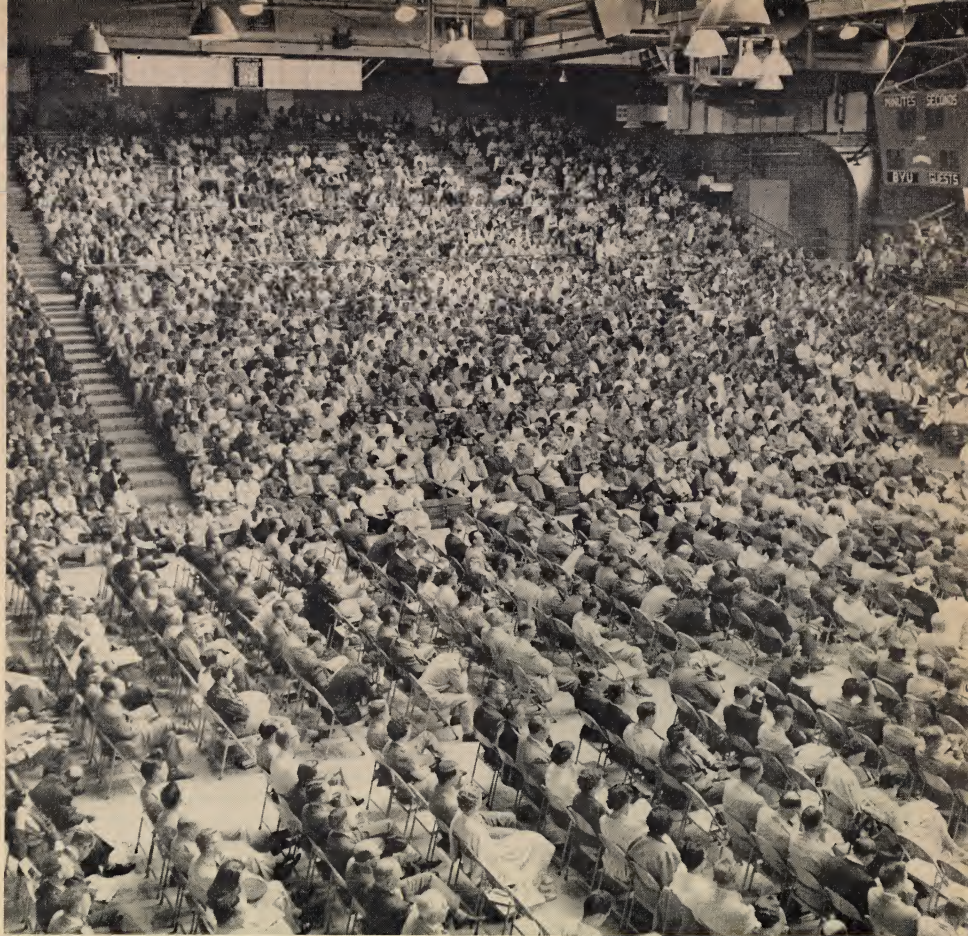
Institutes provide a good library of Church books.

rado, Wyoming, and Alberta, Canada. In addition to these currently operating, institute land has been purchased at another ten colleges with another eight possible sites currently in the budget.

Student interest and enrolment has likewise increased. Last year there were enrolled in the institute program 8400 students. One of the reasons for this rapid growth is due to the need for a program that gives balance and unified perspective to students on the college level.

The institutes of religion fill this need. Their basic service is to help a young person develop a testimony of the divinity of this latter-day work, increase his faith in God, nurture his spirit, and help him grow in willingness and ability to serve his fellow men.

The fourfold program of the institutes of religion consists of formal courses in religion, a counseling program, a social program, and a devotional, or worship, program. These various activities are co-



THE GROWTH ^{OF} THE CHURCH

by Albert L. Zobell, Jr.
Research Editor

Slide rules and electronic computers do marvelous things in the hand of man. But it is still the man who is important. "What is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, . . ." sang the Psalmist. (Psalm 8:4-5.) Man must be given opportunities.

Several years ago, Dr. Ernest L. Wilkinson, ad-

ministrator of the board of education and president of Brigham Young University, assigned Dr. Howard Nielson of BYU to prepare a study of present and future membership of the Church, so that the Church board of education might prepare for the responsibilities that are theirs in the education of the youth.

The survey was made using the date of January 1,

1957, as a basis. Forty-five geographic areas of LDS Church membership were scrutinized, 39 in continental United States, one in Alaska, one in Hawaii, one in Mexico, and three in Canada. For the sake of comparison, similar statistics from the United States as a whole were used.

The Improvement Era here gives some of the high lights of the study. It is done on these pages more with colorful charts and graphs than with mere words.

For the purpose of the survey, about twenty-five percent of the membership records of the Church were sampled. The results of the sampling reveal that the membership of the Church is younger, on the average, than that of the United States as a whole. The median age for the Church is 22.1 years as compared with a median age of 29.1 for the nation.

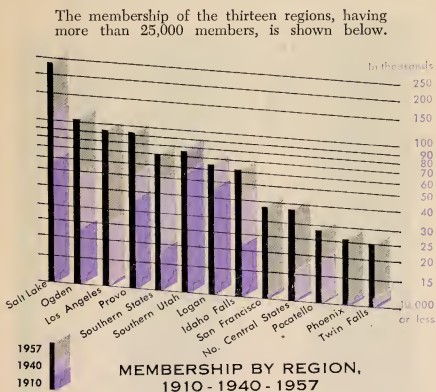
Birth rates have been consistently higher and death rates consistently lower than the national average.

The factors causing such an outstanding rate of

as a whole. The forecast assumed that there will be no full-scale military action but that there will continue to be a state of preparedness and international tension, that the various areas of the Church will have continued steady economic growth with no major depression. These conditions have prevailed since 1945, and this would seem to be the only assumption permissible for the purpose of this study, at least until 1975. Projections from 1975 to 2000 are obviously not precise and can at best be considered as approximations. And, whereas the method of calculation yielded results to a precise number, this does not imply that accuracy by any means. Despite the assumptions required and the limitations of the results, it is believed that the data presented will be very useful in pointing out directional and order-of-magnitude of growth in the Church. By 1975 the membership of the Church is expected to be in excess of two and three-quarters millions.

Salt Lake City is expected to remain the area with the largest LDS Church membership until 1985. The calculations show that by 1990, Los Angeles will have more members, and by 2000 will lead Salt Lake City by over 200,000 members. These two areas are the only ones with an expected increase of more than 100,000 during the 1957-1975 period. Other regions which can be expected to increase by at least 50,000 during this period are Ogden, Provo, Southern States, and San Francisco.

During the 1975-2000 quarter century, seven regions are expected to increase by 100,000 or more, and an additional six regions are expected to increase by 50,000 to 100,000 members. Twelve regions are ex-

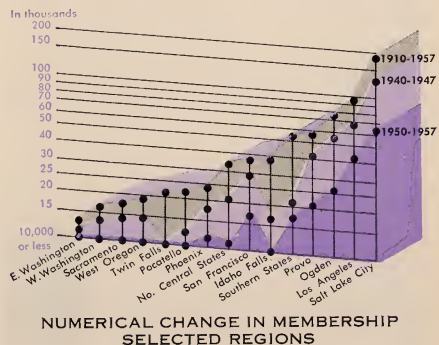


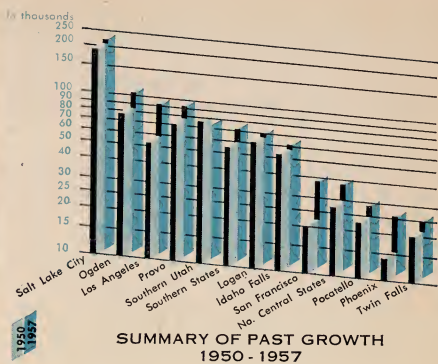
growth for the Church of Jesus Christ of Latter-day Saints relative to other groups are felt to be these three: (1) a favorable age distribution, (2) a high natural rate of increase, and (3) an increasingly effective missionary system.

That much for the present. Now for the future:

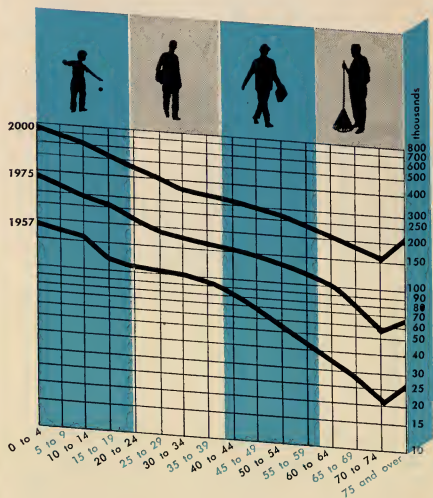
Briefly the method used in forecasting the future membership of the Church involved the application of birth and death rates for individual ages to the actual age distribution beginning January 1, 1957. It also assumed that converts are distributed in age and sex in a pattern similar to that of the United States

The Salt Lake City region has been highest in actual numerical growth in every decade and during the 1957-58 period.





MEMBERSHIP BY AGE GROUPS



pected to increase from 25,000 to 50,000 members, during the 1975-2000 period. Only six regions are expected to increase by fewer than 10,000 members during this time. The Church membership in the year 2000 is calculated to be more than six million.

By 1975, six regions will have over 5,000 Church members of junior college age, and eight regions will have between 2,000 and 5,000 members of this age

2000

1995

1985

1980

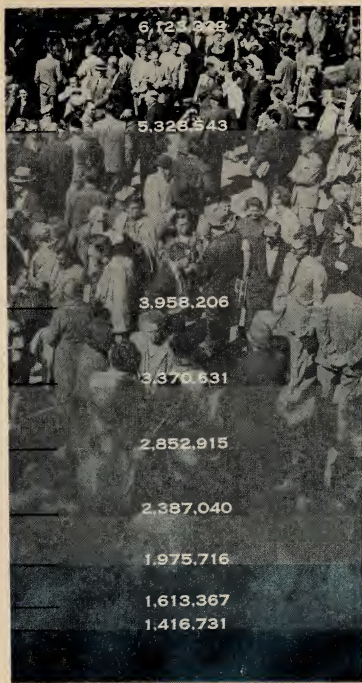
1975

1970

1965

1960

1957

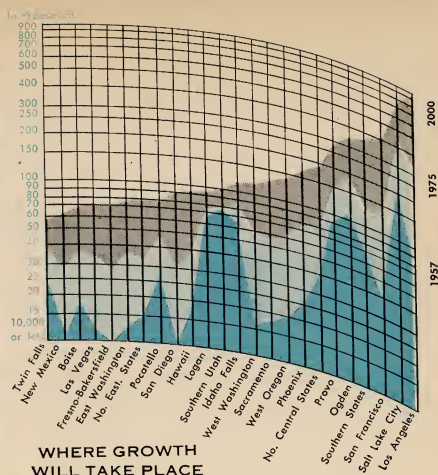


ESTIMATED MEMBERSHIP
1957 - 2000

group. By the year 2000, the six regions will each have over 10,000 of the 18-19 age group, and 20 other regions will have at least 2,000.

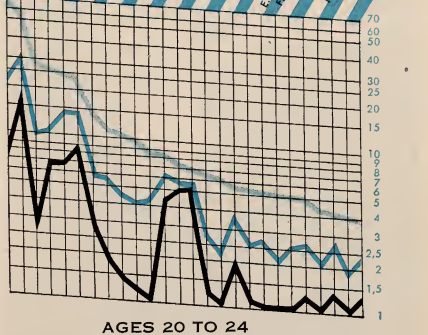
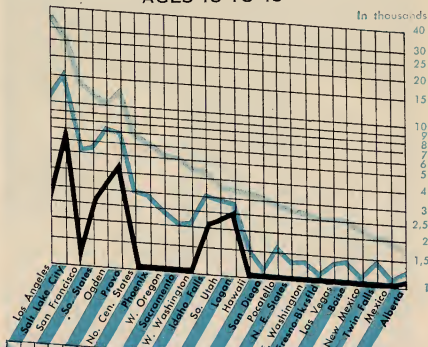
That's the fascinating picture of the possibilities of the future. Again, it is an approximation; many factors unknown to man, as he lives his life from day to day, could suddenly and violently change these figures.

As we prepared this summation at the Era, it seemed that the project contained two challenges: first, to live a brief sixteen years to see for ourselves how accurate the 1975 estimates are; and second, the challenge to the Church so to live the gospel principles that many will see the "good works" and be receptive to the teachings of the missionaries. The year 1975 and 2000 will then find the Church of Jesus Christ of Latter-day Saints stronger than even these surveys have indicated.



COLLEGE AGE MEMBERSHIP

AGES 18 TO 19

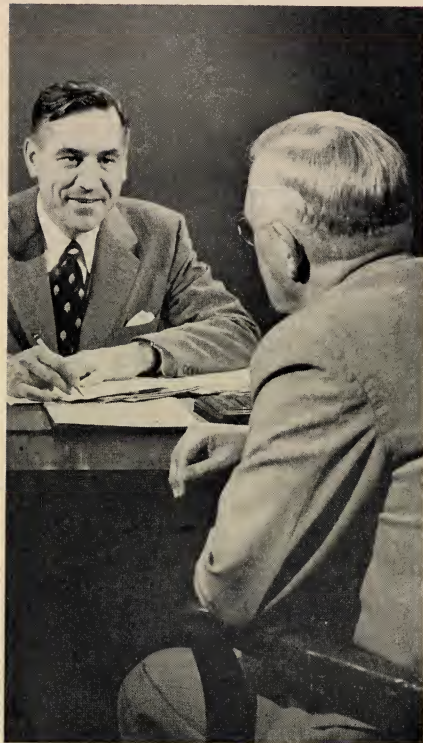


1957 — 1975 — 2000



Laying a Foundation for

Through the annual confidential visit the presidency will be able to taste of the spirit of the member.



To do a really effective job of priesthood reactivation, quorum presidencies must become well acquainted with their quorum members.

Brethren need to be reactivated, to have the full blessings of the priesthood come into their lives, if they:

1. Are not serving in and supporting the various programs of the Church; or
2. Are not living in full harmony with the standards of the Church.

Obviously, quorum presidencies must know whether their members are active or inactive, and whether they keep the standards of the Church or not; they must know in what respects, if any, their brethren are deficient and why they are not receiving the full blessings of the priesthood.

Now, to gain a working knowledge of whether quorum members are (1) active and (2) living righteously, two standard procedures should be followed. These are:

1. Fill out and keep current the data on the white cards entitled, "Record of Melchizedek Priesthood Quorum Member"; and
2. Have frequent personal visits with quorum members and particularly the annual confidential visit.

The white cards are the avenue through which the activity status of quorum members is learned. By gaining the information on them, the presidency will know the capabilities and the past and present Church service of the member.

Through the annual confidential visits the presidency will be able to taste of the spirit of the member and learn the extent to which he conforms to the standards of personal righteousness which are so essential in the life of a faithful saint.

Brethren serving in the fact-finding and statistical field of quorum activity should be asked to collect and keep current the data on the white cards. Members of the quorum presidency are to make the annual confidential visits.

In a special report to the general priesthood committee, the high priests quorum of the South Davis (Utah) Stake has outlined a very effective and sensible program for handling the annual confidential interviews of quorum members.

Priesthood Reactivation

In planning their annual visits the presidency of this quorum, of course, as is the case with all informed quorum leaders, know:

1. That quorum presidencies are to become acquainted with the character, qualifications, and attitudes of all quorum members and their families.

2. That presidencies should visit frequently in the homes of their members; give commendation where deserved; bless and encourage where needed; and teach the gospel and inspire all to keep the commandments and endure to the end.

3. That each year one of these personal calls is to be a confidential visit in which one member of the presidency meets with each quorum member alone to inquire into and discuss conformity to the standards of the Church.

4. That items which may properly be considered in the course of this interview include tithing; Sabbath observance; Sacrament meeting attendance; total abstinence from tea, coffee, tobacco, and liquor; sustaining by word and deed the local and General Authorities; not being in sympathy, in word or otherwise, with any of the apostate groups which are running counter to the established order of the Church; temple work and genealogical research; active participation in Church and quorum affairs; giving financial and other support to the missionary program; and any other items which may be proper in individual cases.

5. That it is not intended that all of these items be discussed in each interview or that any questions be asked the answers to which are already known.

6. That tithing information is to be obtained from the bishop at the end of the year. Bishops, of course, are to advise quorum presidencies of the tithing status of quorum members, specifying in each instance whether the brethren concerned are full, part, or non-tithepayers. Under no circumstances are bishops to reveal the amounts paid by any individual. Quorum presidencies are to keep the tithing status of their members strictly confidential.

7. That these confidential interviews are to be conducted in a tactful, congenial way and are intended to draw brethren closer to the quorum and its programs and not to drive them away.

8. That they (confidential interviews) are ideal occasions for quorum leaders to gain the information they need to lead their quorum members in the paths of righteousness, as well as occasions for teaching and counseling less active brethren in the keeping of the commandments.

9. That much of the information gained through these interviews is reported on the annual confidential report.

As to the manner in which the high priests quorum in the South Davis Stake set out to handle these interviews, Brother Arthur T. Morley, quorum president, says: "Rather than go to a member's home, or to meet him on the street or after a class, we sent him a letter suggesting an appointment with a member of the quorum presidency.

"The interviews were held at the stake house. The quorum secretary welcomed the brethren as they arrived and directed them into one of the three rooms where they were interviewed by one member of the presidency."

Interviews were set at short intervals; and the presidency could talk to three men during each period.

Then in evaluating the results obtained by following this procedure, Brother Morley explained: "We feel that this put the interview on a higher level. It prepared the brother for the interview. We did not have the problem of securing privacy from the rest of the family, as when we went into the homes. We feel that this one change probably did more to strengthen our quorum than any other activity which we conducted during 1958."

A sample letter of invitation, sent out about five days before the scheduled interview, follows:

"Dear Brother:

"Would you kindly meet with one member of the quorum presidency on Monday evening,, 1959 at p.m.

Place: Upstairs—south end—South Davis Stake House.

Purpose: 1959 annual confidential interview.

"This interview is one of the best building stones at our disposal—with which to build a strong quorum. Too, we have reason (Continued on page 711)

THE PRESIDING BISHOPRIC'S PAGE

*This is not just another meeting;
this is the meeting.*

SACRAMENT MEETING INSTITUTED BY DIVINE COMMANDMENT

As anyone with even a passing knowledge of the Church of Jesus Christ of Latter-day Saints knows, the Saints gather often. At times the parade of meetings seems almost without end: Sunday School, MIA, Relief Society, Sacrament meeting, priesthood meeting, preparation meeting, choir rehearsal, leadership meeting, fast meeting, genealogical meeting, conferences, schools, conventions, classes, and so on and on. It is really somewhat of a wonder that Church members attend all these—especially when one considers the enthusiasm and dedication with which they do it. But attend they do, week after week, month after month, year after year . . . , giving an example in devotion and service that amounts to a stunning testimony of the truth: anything that demands and receives this degree of activity and effort must have something behind it.

This gathering together is no accident. It is purposeful and of divine origin. Throughout all dispensations of man, the Lord's people have come together often, to derive strength from one another. Man cannot live alone, nor can he be saved alone; co-operative group effort and unity have always been characteristic of the true Church of Christ.

Christ himself said, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) If this be true for two or three, how much more must it be so for an entire congregation which has come together to worship him.

The Lord has spoken on this matter in this dispensation. He has been particularly unequivocal in his instructions as to one meeting—the Sacrament meeting. This is not just another meeting, this is *the* meeting—the weekly gathering we are all commanded to attend.

We might ask ourselves at this point: Why has this particular meeting been singled out? Are not all Church meetings of great worth? Why then such special instructions concerning Sacrament meeting?

All Church meetings have value. All contribute to the salvation of mankind—many in a very direct and important way. Were this not so, the Church would not sponsor them.

Still, Sacrament meeting is something special. As the Lord said to Joseph Smith: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;" (D&C 59:9.)

It is thus the Lord's will that we gather in a "house of prayer" on the Sabbath and partake of the Sacrament. For this reason Sacrament meeting was instituted in the Church.

The experience of the Sacrament is one of the greatest privileges we enjoy as Latter-day Saints. Through this we have an opportunity to renew our covenants made at baptism, to pledge ourselves anew to devotion to our Savior and the principles he taught. We can reflect and meditate upon his sacrifice and get a fresh insight into the magnitude of his life and works. The whole process is one of spiritual rejuvenation. We should partake of the Sacrament often. It is a wonderful experience.

In Sacrament meeting not only do we have the opportunity of partaking of the Sacrament, but we also obtain instruction in that most important of all subjects, the gospel of Jesus Christ. We are working for exaltation, and here we will find counsel in how to obtain this. We profit by the faith-promoting experiences of others and are spiritually fed by their expressions of gratitude.

We gather together with people we know and love, people whose beliefs and views are identical to our own. We raise our voices together in song and in other ways enjoy the fellowship of the Saints. We stay informed on important happenings and items of general interest in the ward and the Church.

Sacrament meeting is an important time, a very special ninety (give or take a few) minutes. The members of the Church are realizing this more and more. Sacrament meeting attendance is up in Utah, in California, in Canada, in Europe, and Australia—indeed, throughout the entire Church. We note this improvement with satisfaction, but still are deeply aware that attendance is not what it should be. Each of us should make a special effort to be present every week and encourage our friends to do likewise. It is we who will benefit by such a course of action.



WARD TEACHING SUPPLEMENT—BAPTISM

The attainment of exaltation is a complex endeavor. Many things are required of man. The Lord, being just, requires the same of each of us. Faith is the beginning, the first principle of the gospel. When this has been obtained, we are expected to repent, to forsake those items of character and habit which are not in harmony with the revealed truths of the gospel. We must perform good works; we must submit ourselves to certain saving ordinances. If we do these things, and endure to the end, we can obtain exaltation—through the sacrifice of our Savior, without which all of this would be but “as sounding brass, or a tinkling symbol.”

Baptism is one of these saving ordinances that are required of us. It predates the earth in origin and has been with the human race from its beginning. (Pearl of Great Price, Moses 6:64-68.) It was practised during the Meridian of Time and was restored as a part of the gospel in these latter days. (D&C 13.)

Even Christ, the only flawless being ever to grace this sphere, submitted himself to this ordinance that he might “fulfil all righteousness” and set an example for us. He made it clear through this act, as his holy prophets and apostles before and after him have also done through word and deed, that this is a universal requirement . . . that this is a prerequisite to salvation for all . . . that there can be no exceptions except those who do not reach the age of accountability.

Some seem to object to the importance given by the gospel to this ordinance. It is (they say) physical, symbolic, superficial, shallow. It is physical and symbolic. Many things of the gospel deal with the material as well as the spiritual. The crucifixion of Christ was profoundly, and in every sense, physical as well as spiritual. Baptism is physical; it is also spiritual.

Baptism is symbolic. The origin of its symbol lies not, however, in the fallible mind of man but in the wisdom of Deity. Its significance is more than symbolic. Admittedly, we do not comprehend in all particulars the full meaning of the ordinance; nor will we in this life. But we do know and comprehend that the Lord expects each of us to be baptized. It would be folly for us to insist upon complete understanding of this before putting ourselves in a position to receive the blessings that come to the obedient; we don't do this in daily life—how many of us comprehend either in whole or in part all of the scientific and mechanical wonders that so enrich and elongate our lives?

Baptism is neither superficial nor shallow. It is deep and meaningful; more so than we sometimes realize.

And what about those among us who are baptized, who have taken this important step? Is that the end? Are we through with this commandment? No! Being baptized is something we do but once; there are, however, certain responsibilities we have in relation to this commandment after we ourselves have been baptized. These include

- 1) Study and prayer to understand and appreciate more the significance of the ordinance.
- 2) Renewing our covenants through partaking of the Sacrament.
- 3) Encouraging others not yet baptized to take this step—through both word and deed.
- 4) Taking part in the work for the dead. These, too, need baptism and the other saving ordinances.

In sight of the summit

(Behavior Patterns and Problems of Age 20)

by W. Cleon Skousen
Chief of Police, Salt Lake City

By the time a boy has climbed up the trail of life and reached the ripe old age of 20, his parents can usually see that he finally has his sights on the summit.

In fact, about the time Junior slips across the threshold of 20, Mother Nature seems to sprinkle his brow with a sparkling ingredient called "serious ambition." This replaces the adventurous recklessness of age 19. Most parents are gratified and relieved to see the change. It comes at a time when they know their boy needs to be just a little more serious about playing the role of a man. They want to see his "capacities" begin to show—capacities for hard work, for concentrated study, responsibilities, emotional maturity, and good social adjustment.

But whether or not they are going to be pleased with Junior at this stage of his life will depend largely upon the qualities which they helped their son build into himself through the passing years.

"Have We Raised Our Boy Right?"

It is around 20 when most parents realize that they are about to lose their son. College, a career, a mission or marriage, is about to take him away. And in most cases he will be away almost continuously from here on. Suddenly parents ask themselves "Have we raised our boy right?" If they admit that he is a victim of some degree of neglect and is not really ready for adult life, they may say excitedly, "Well, we had better get busy and build Junior into a man!" Unfortunately, by the time a boy is 20 the "building" is practically over.

I once heard a famous psychologist say that the greatest lesson parents have to learn is that human

nature is similar in many ways to concrete. Every parent is working against the day when the child's personality will begin to "set up" or become fixed. Once this has occurred it literally requires a miracle to alter its basic structure. That is why the growth period is so important. The point which the psychologist was trying to emphasize is demonstrated in studies of adult criminals. The rehabilitation rate of adult criminals is only a small fraction of the success which can be achieved with youthful offenders. As long as a boy is still maturing he seems to find it easy to shift or even reverse his direction of personality development. Once the growing season is over, however, his willingness or ability to adjust narrows sharply. Of course, this fixation process is all to the good for the boy who has developed positive, wholesome traits. It makes him a solid citizen, capable of weathering the storms of life without collapsing. But if a personality has been developed with many negative attributes, that individual finds it next to impossible to change his basic pattern unless he is willing to undergo a major revolution.

Psychologists tell us why this is true. It is because the growing individual learns to do things by chain reaction. In other words, he builds circuits in his brain which permit a whole series of activities to be triggered by a single mental signal. Take writing, for example. In the beginning a child goes through seven intellectual steps to make a capital "A" in script. He says to himself, "Up, over, down, over, up, down and up." After doing this several hundred times a child can finally write an "A" in two phases: around and down. Eventually it will become a single





pushing, but the basic ingredients for this particular human being are now in the package, and the sealing of that package is taking place.

What he does in the future will be conditioned to a remarkable degree by the strength of the equipment (motives, habits, disciplines, and ideals) which he and his parents have already built into him during the earlier years. As time passes, parents learn to agree with the psychologist who said, "Verily, the child is the father of the man!"

phase. In fact, after "A" has been put with words like "art," "act," "aid," etc., it becomes possible for a person to write a whole word by pulling a single mental trigger. The individual no longer stops to think how to write each letter but simply writes "art" as a single impulse of intellectual activity.

Now this is not only true of writing, but also of all other aspects of living—eating, getting dressed, taking a shower, carrying on a conversation, meeting new people, playing a piano, or telling the truth when it hurts. We develop literally thousands of behavior patterns which were originally very complex but have been learned through constant repetition until they can be performed almost automatically whenever the signal is given by the mind or "will" of the individual. It is easy to see why we sometimes refer to ourselves as "creatures of habit." It is also obvious why habits are so difficult to break. Once a pattern of circuits has been set up, most people find it far too painful and frustrating to dismantle them. By the same token, a person with good habits can also resist terrific pressures to make him change. The "fixation" process was intended as a providential blessing. It is a curse only to that person who did not prepare for it.

Psychologists tell us that by the time a boy is 20 the fixation process is in its advanced stages. The concrete, so to speak, has been poured. The mixture ratio of sand and cement has already been determined. The internal structural reinforcement has been laid and cannot be materially increased without the greatest imaginable difficulty. So, this is our boy. From here on there can be shaping, refining, polishing, and

Portrait of a 20-Year-Old

As a result of the fixation of personality traits which has been growing more and more evident, the parent finds it possible to predict Junior's general reaction to a multitude of different situations. Tastes in music, reading material, food, friends, entertainment, recreation, and a host of other things are now so marked that we can expect them to be developed to their logical conclusion during the remainder of his life.

As we would suspect from the above discussion, Junior's personal habits are now becoming quite stable. Eating, going to bed, taking care of his personal hygiene, keeping appointments—all of these seem to fall into a more routine pattern than last year. He can assume many adult responsibilities and likes to do things without too much "snoopervision." He resents too many suggestions and may grinely comment: "They still think they have to treat me like a kid!"

He responds favorably to compliments where he knows they are deserved and tends to cultivate those talents which bring the most immediate rewards. He is hungry to succeed at something and is quite deeply impressed with the comments or commendations of those he respects.

He has greater personal insight now. He does a lot of self-evaluating and self-criticizing. His general reaction to others is also far more tolerant this year than during the past three years. He wants adults to accept him on *their* level. He likes to have them ask him his opinion and responds to adult conversa-

tion far better than he did last year. At a job he will often go far beyond the call of duty just to prove he is a man. If he had trouble as a teen-ager, he is likely to refer to it with the greatest disdain. He will call it "kid stuff" as though it were now totally alien to the very nature of his being. Although he will have spurts of youthful exuberance from time to time, it will be impressive to see how quickly he can humble himself in the face of an honest and forthright criticism from a friendly adult.

He still resents the interruptions and confusion of younger brothers and sisters, but he seems more resigned to it.

Capacity for planning is a quality of a 20-year-old. The flea-hopping antics which typified his behavior almost from the time he was 14 are now being replaced by premeditated study of nearly everything he does. It is a sign that Junior is feeling the impact of life. It is gradually making him a liberal conservative.

All of this "settling down" by a 20-year-old should help him make the right decisions as he approaches the unlimited opportunities of adulthood. During the next four years he will feel the need to make decisions in three areas which affect the rest of his life. These areas are—a mission, a professional career, and marriage.

The Ideal Time for a Mission

Psychologically and circumstantially, age 20 is an ideal time for a mission. It usually finds a boy at that stage of maturity and education where he can effectively represent the Church in the mission field. From his own point of view it is also likely to be a propitious time. He does not have the responsibilities of a home and family nor the obligations of a lifetime career. It is a fortunate interlude where two years of study and Church service can turn out to be amazingly rewarding.

In fact, the entire pattern of development for a boy in the Church is a marvelous and inspired blueprint for human improvement. From the day he is given a name and a father's blessing he becomes the object of affection of a vast army of parents, teachers, and voluntary Church workers. If he responds to this elaborate program, he will find every week of his life influenced by it. He starts out with a rich home life, attendance at Primary and Sunday School. At age eight he is baptized and confirmed. He is also old enough now for Cub scouting. Later he will get the full scouting program. At the age of 12 he is given his first office in the priesthood. He is ordained a deacon. At 14 he is allowed to become a "watchman" for his ward and is ordained a teacher. At 16

he may be authorized to administer some of the sacred ordinances of the Church by being ordained a priest. Following this, he should become prepared for the responsibilities of the Melchizedek Priesthood and the privilege of being ordained an elder.

The word *elder* implies maturity and leadership. It is a great compliment to a boy in his late teens or early twenties to receive this important title and the calling that goes with it. One of the prime purposes of the Church program is to help him achieve leadership training and preparation for life while he is enjoying the strong vigor of his youth.

The next step is to try and merit the opportunity to go to the temple and receive his endowments. After that he becomes eligible to be set apart as a missionary.

At the moment it may not seem "convenient" for a mission, but the thing to remember is that this privilege may never come again. It is a time for a boy and his entire family to rally their pioneer spirit and see that circumstances are pressed into position so that he will not miss this golden opportunity. A 20-year-old who leaves his family to go on a mission will usually return to them a far superior human being than when he left. He will not only learn that a mission is two of the happiest years of his life, but after it is over he will also discover that he is now far better prepared to choose a career, take on the responsibilities of marriage and buckle down to the exciting task of making a real success of life.

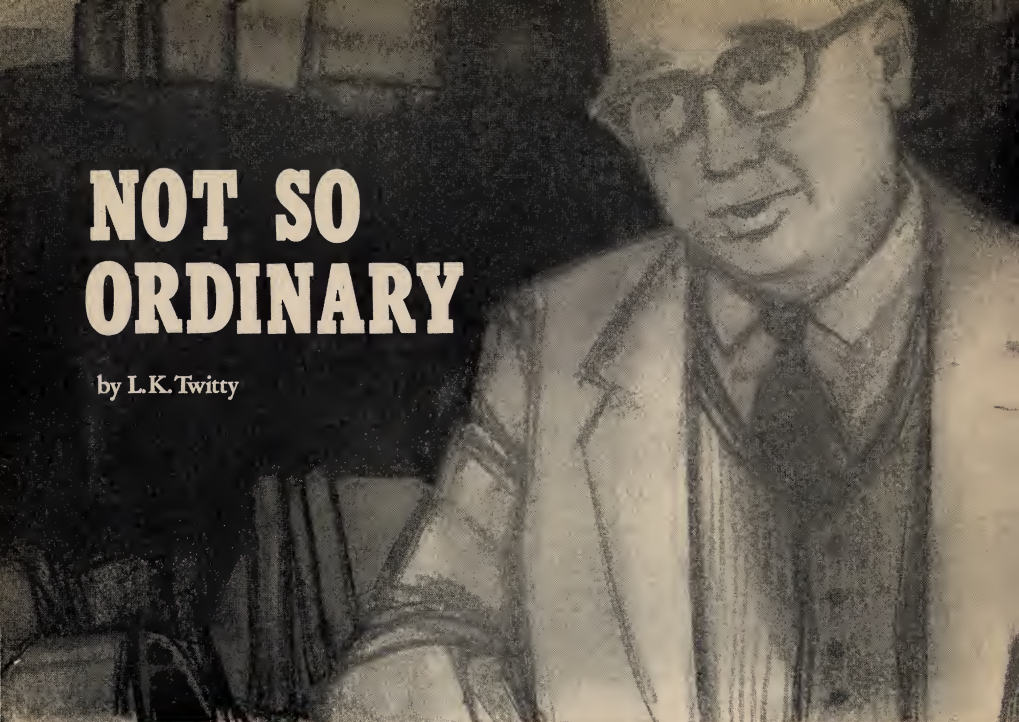
Choosing a Career

When a young man is ready to choose a career, he should keep in mind the advice of the economist who said "try to make a living at one of the things you enjoy doing most." This is possible if a young fellow is willing to invest a few years in college or serve as an apprentice in a favorite occupation. It is a fortunate blessing to gain a job with "work satisfaction."

Sometimes, however, circumstances force a young man to make other choices. Before going too far he should try to take a battery of aptitude tests which are now accessible to almost everyone and determine the fields where he is most likely to succeed. These tests are available in many colleges, in various industries, and in some special guidance clinics. It is amazing how many people are fighting the current of life by trying to row their boat upstream. They find that by turning their boat around and going in the direction of their own natural aptitudes their journey through life can be smoother, faster, and far more enjoyable. These tests will usually show that a person has abilities in far more (Continued on page 684)

NOT SO ORDINARY

by L.K. Twitty



Bruce Trent, the young science teacher of Roxton High, sat quietly and watched the tall figure standing a short distance from him. Judge Graham

shook his head. "I just don't know, Mr. Trent," he said, turning from his office window and pacing the length of the rug. "It's an important decision to make. If I place the boy in your custody instead of sending him to reform school, Mr. Bates will take great delight in pointing out my mistake, and of course, yours, if something goes wrong."

"But reform school won't do him any good, Judge," argued Bruce. "What he needs is a friend, a home, and someone to love him."

"Bruce, I respect your judgment, and I have admired your work with the boys here in Roxton. But do you realize that this boy is potentially dangerous? Since his parents deserted him five years ago, he has ceased to care what happens to him, and when a boy or man reaches that point, look out. It would undo much of your good work to fail with this boy. I think you had better just forget about him."

"I might forget him, Judge, except for one thing. When Leland was facing the court at the hearing

and Mr. Bates was reciting his grievances, I saw the boy look around. I saw in his eyes a desperate plea for a friend. I think he is fundamentally a good boy, and I want to help him."

"You and your soft heart," said the older man, as he laid a hand on Bruce's shoulder, "would that we had more like you. All right, I'll do it."

"Thank you," said Bruce simply, "I appreciate your confidence in me."

"By the way," said the judge, "what does your wife think of the idea of your taking this boy into your home? I know, you've had others, but this one seems to be the worst of the lot."

"Evelyn has agreed," said Bruce. "As usual she trusts my judgment. I think it's her influence as much as anything else that has helped the boys we've had before."

"I'm sure it has helped," agreed the judge. "Well, be on hand at four o'clock Monday afternoon, and we'll go ahead."



On Monday, after the formalities had been attended to, Bruce took the boy home. Ushering his young guest into the house he motioned to a chair, and the boy sat down.

"I think it would be well if we had an understanding from the start, Leland," said Bruce pleasantly. "Then we'll both know exactly where we stand. As you know, Judge Graham has placed you in my custody rather than send you to a reform school. You are welcome here. This can be your home as long as you wish it to be. We will treat you as our own son, love you and trust you, and we hope you will never let us down."

The silent figure, gazing at the floor, gave no sign by word or gesture that he heard Bruce's voice.

By the end of the first week there was no change in the suspicious hostility with which Leland viewed everything and everybody. He ate his meals in silence, studied desultorily, and attended school—to sit for the most part in his secluded shell.

"Why doesn't he *say* anything or *do* anything?" said Evelyn one night as they prepared for bed. "Bruce, he isn't like the others. The way he looks at me, and at you, too, I'm afraid."

"Now, Evelyn," Bruce comforted, "we must give the boy a chance."

The next afternoon when Bruce was ready to leave school, he discovered a flat tire on his car. As he was changing it one of the younger students ran up.

"Mr. Trent, do you know that boy who is staying with you? Well, I saw him come around here and drive something right into your tire. Honest, I did, Mr. Trent."

Bruce placed a hand on the boy's shoulders. "Billy, I would like for you to say nothing about this around school. Can I count on you to just sort of forget about it?"

"Well, I guess so, Mr. Trent," said Billy firmly, "if you say so."

"Shake on it, Pard," said Bruce, and the two gravely shook hands before Billy ran off to catch his bus.

Bruce sought out Leland that evening as the boy sat on the lawn whittling. He dangled a set of car keys in his hand. "Leland, it occurred to me that you might want to use the car," he began. "It must be lonesome for you to stay out here in the country. Just let me know when you want it. Go to some of the night affairs at school if you like, or just drive

into town for awhile in the evening when you care to. All I ask is that you come back in a reasonable length of time."

He placed the keys in the boy's hand. "And by the way, you might drive into town before dark and have the tire in the rear compartment repaired. A nail found its way in somehow. Tell Gus I'll pay him tomorrow after school."

Leland, searching Bruce's face briefly, said, "All right," got in the car and drove off.

Evelyn witnessed the scene from the porch and walked down to join her husband. "Bruce, do you think that's wise? He seems so young."

"Yes, I know," said Bruce, "but the boy has his driver's license, he's been driving for sometime, and I believe the time has come to trust him a little more."

Leland was back in an hour. As he came into the room he said, "I paid for the tire, so you won't have to go by tomorrow."

"Well, then I'll reimburse you," said Bruce digging into his pocket for change.

"Forget it," said Leland abruptly and vanished up the stairs toward his room.

It was Evelyn who discovered the loss of her pet paring knife. "It was my little thin-bladed knife that I used to cut fruit and vegetables into fancy shapes," she explained.

"Bruce you don't suppose that Leland—"

"No, I don't suppose," said her husband. "It will turn up."

But it didn't. And its loss somehow worried Evelyn. I know Bruce trusts the boy, she thought, but suppose he did take it? And if he did, for what purpose?

Leland did not abuse his privilege of being allowed to use the car. An occasional trip to town was all that he ever made.

Then came the night when Leland asked for the car to go to town for some magazines. With a nod Bruce consented. But the hour that Leland was to have been gone lengthened into four hours, and it was past midnight when the car turned into the driveway. Leland went at once to his room, and Bruce, although he was troubled and uneasy, said nothing.

The next morning, the episode still was not mentioned, but as Bruce was leaving for school he saw the extra set of keys lying on his chemistry papers. Leland had returned them.

After his first class that day Bruce was called to the principal's office. Sergeant Miller, one of his friends in the police department who had often helped him in his work with the boys of the town, rose from a chair.

"I want to apologize for disturb-

ing you at school, Mr. Trent," he said, "but, well, we had a little trouble last night, and I wanted to ask you, was Leland at home all evening?"

Bruce sat down slowly. "Why, no, as a matter of fact he was out until rather late. What happened?"

"The Marl Chemical plant was entered and the office ransacked. The night watchman gave the alarm, and four boys walked right into our arms."

"Then Leland was not involved?" said Bruce hopefully.

"Apparently not, but we would like to ask him a few questions."

Leland was sent for. As he entered the door and saw the officer, he burst out bitterly, "All right, lock me up, send me to reform school, I don't care. A guy does his best to go straight and the first thing that happens, the cops are on his neck."

"Steady, boy," said Bruce. "The sergeant just wants to ask you a few questions, that's all."

"Just wanted to know if you saw Spike Johnson last night," said the officer.

"Sure, I saw Spike," said Leland. "He came into the drugstore where I was having a banana split and started talking. I told him to get going and let me alone, but he kept on and on. He finally argued me into going over to the shack with him and the others. They tried to

TO AN ANCESTOR

by Georgia Moore Eberling

I never met you, but I think I know
so much about you, that I almost see
your form beside me as I onward go.
At times it seems I hear you speak to me.
I am the one to whom you handed down
your dreams, your wondrous knowledge, and your
looks.

You gave to me the dreamer's laurel crown,
a love of singing words, and poets' books.
Sometimes I wonder if the words I write
are *yours* or *mine*, for it is hard to tell,
those words that come in lovely trailing white
or clad in black to sound a warning knell!

Dear One, my spirit knows this to be true:
you are a part of me and I of you.



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get me to go with them out on a 'job,' but I wouldn't. I got in the car and left. I ran out of gas and by the time I had walked back to town to get some and got home it was awful late. But I don't expect you to believe me."

"Not so fast, son," said the officer. "We were just checking on Spike's movements last night. That's all. It seems to check. Well, good-bye, be seeing you." And he walked briskly to his patrol car and left.

Bruce reached in his pocket. "You forgot to take up your keys last night, son," he said, and handed them to Leland.

As the boy took the ring, he looked full into Bruce's eyes for the first time since that one searching glance in the courtroom. And something Bruce saw there made him know that the battle was almost won.

The next day was Evelyn's birthday, and she found a present from her husband by her plate. After she had unwrapped and admired the gift, Leland placed an object on the table before her.

"Here is something from me," he said, "I didn't have any paper to wrap it up."

"Why, Leland," exclaimed Evelyn in delight as she examined a carved wooden figure of a running deer, "it's really wonderful. So that's the reason behind all that whittling."

"I have more of them, but I thought the deer was the best," said Leland boyishly. Hurrying to his room, he brought back figures of a horse, a dog, and a cat.

"These are excellent," exclaimed Bruce. "Say, isn't there a night class in sculpture starting at the high school next week? You must enrol by all means."

"I thought about it," said Leland,

FIRST BABY

by Ida M. Pardue

Dad would like a boy. His aim? Carry on the family name. Mom prefers the other gender—For a future baby tender.

squirming in his chair. Then with his eyes lowered he placed on the table the fruit knife.

"I borrowed your knife," he said. "Mine wasn't too sharp, and I wanted to get the deer finished for your birthday. I hope you aren't mad."

As Evelyn stared at the knife a tear slipped down her cheek. She said softly, "No, Leland, I'm not mad."

The boy, suddenly overcome with embarrassment at having fraternized more than he had ever done, excused himself and left the room.

Evelyn and Bruce looked at each other and smiled. It was Evelyn who spoke. "I really thought you were wrong, Bruce, but now I can see that your love and patience and understanding have all but wrought a miracle."

"Hey, not so many bouquets," laughed Bruce, gathering up his books. "I'm just an ordinary high school teacher, you know."

"Not so ordinary," Evelyn whispered softly.



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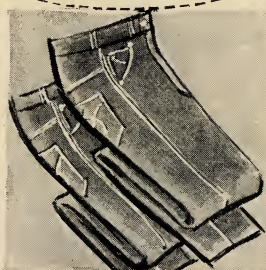


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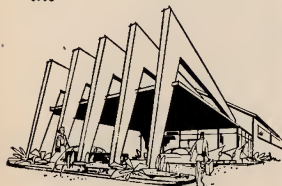
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HOTEL UTAH MOTOR LODGE

Max Carpenter, Mgr.

The Church Education Program

(Continued from page 665)

versity graduates have made outstanding records throughout the nation. We can cite but a few examples here.

For 1957-58, 77 percent of the pre-medical students from BYU were accepted in medical schools, as compared with the national average of 55 percent, and 79 percent of the applicants were accepted in dental schools, as compared with the national average of 55 percent. In 1958-59, 70 percent were accepted in medical schools, and 97 percent were accepted in dental schools as compared with the national average of just above 50 percent.

A recent survey indicates that 50 percent or more of the superintendents of school districts in Utah are graduates of Brigham Young University.

Each year the Citizen's Research Council of Michigan awards five highly desirable internships for graduate work in the fields of state and local government. For five years in a row a BYU graduate has been awarded one of these fellowships, and one year three of the five were made to BYU graduates.

Similar records of accomplishment could be cited for graduates of nearly all of the departments.

The Church of Jesus Christ of Latter-day Saints has placed a premium on education. Reports show that sixty members of the Church in every one thousand attend high school—more than three

times the average for the United States and that about nine in a thousand attend colleges and universities—nearly twice the average for the United States.

There is also in the Church a larger preponderance of college graduates and holders of master's and doctor's degrees than among any other people in America. Utah leads all the states both in number of men of achievement and men of science on a percentage basis.

In making these records, Church members are merely demonstrating their belief in the instruction of the Lord: "Seek ye out of the best books words of wisdom. . . ." In providing daytime religious education opportunities through seminaries, institutes, Desert clubs, and junior and senior colleges the Church is making it possible for our young people to follow another admonition of the Master: "But seek ye first the kingdom of God and his righteousness. . . .⁴ and grow spiritually while progressing academically.

Wise are the parents who will help their sons and daughters take advantage of the opportunities which the Church provides for them.⁵

⁴See Matthew 6:33.

⁵The Unified Church School system has many facets not covered in these brief articles; for example, it supervises activities of two elementary schools, one at Colonia Dublin and one at Colonia Juarez, Mexico, and an academy at Colonia Juarez. The LDS Business College in Salt Lake City comes under its direction. This school, now in its seventy-third year, reaches 1,500 or more young people yearly in its day time and evening classes, providing highest quality business education, spiritual guidance, living accommodations, and lifetime employment service. The Home Study department of the Extension Division at BYU offers evening classes and 334 correspondence courses in the fields of education, science, business, humanities, languages, and fine arts.

INTO THE SUNSET

by Daphne Jemmett

The open range stretched out along the lone,
Long line of sky where homes once used to be,
No road, no car along the way, no home—

Just sunbeams playing on the sagebrush sea.
His rheumy eyes were eager, though quite dim,
As if to look beyond the farther blue

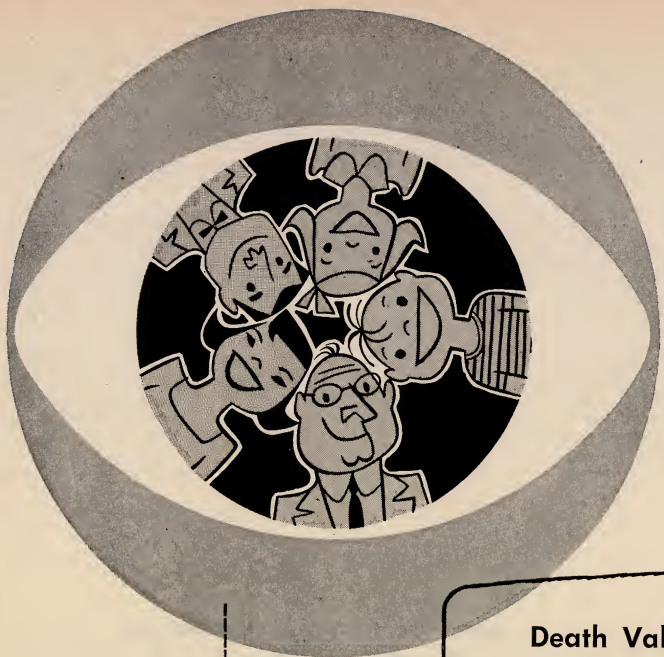
To where the hills of childhood beckoned him
And loved boyhood valleys called him, too.

He raised a thin-veined hand to wipe the sweat
From a now wrinkled face and rugged brow.

He'd not admit it was a mirage—yet;

He'd go and see; he'd reach the place somehow.

He did; his faltering footsteps found the land
Where shining portals stood on either hand.



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in the Mountain West

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In Sight of the Summit

(Continued from page 675)

career fields than he had ever dreamed. The thing to do is to choose one of these fields and then try to get "a" job in it. In order to make a break-through it may be necessary to accept a very modest and humble position at first. This has many advantages when a person goes up through the ranks later on. It makes the people under him respect him because he has followed the traditional American formula for success by following the course which ascends "from office boy to president." They also have confidence in his judgment because he once worked "in the ranks."

Today, many jobs are obtained by filling out an application, taking a series of tests, and undergoing a personal interview. The experts on

job counseling have a few suggestions concerning each of these stages:

Filling out the application:

1. Study the job requirements to make sure you can qualify.
2. Print or type out the information requested.
3. Be sure the application is complete before you sign it.

Taking examinations:

1. Read each question slowly and analytically before trying to answer it.
2. Briefly map out the highlights of your answer before writing anything on the exam paper.
3. Write legibly.
4. Make your answers as pointed as possible.
5. Review all of your answers before turning in your paper.

Being interviewed:

1. Advertise your best self in your appearance—clothes, grooming, etc.

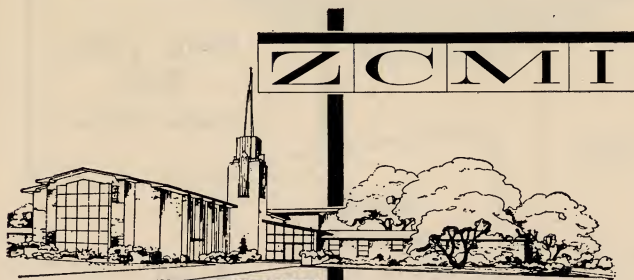
2. Avoid negative advertising—chewing gum, appearing nervous and fidgety, bluffing.

3. Make up your mind you want the job and then let the employment officer see your enthusiasm for it.

4. Tell the interviewer as much as you can to help him get an honest appraisal of your experience and ability.

5. Have a brief summary already typed up for him describing your experience, education, training, and personal background.

After this processing has been completed the final step is follow-up. Go back frequently to ask the personnel officer how your application is coming. Many good jobs are lost just because of an applicant's failure to express a continuing interest in getting the job.



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Assuming that Junior does get his job it is possible he may soon start talking about getting married!

"Did I Choose the Right Girl?"

Between 20 and 24 the vast majority of young men choose a mate and get married. Just prior to getting married both the boy and girl suffer serious doubts. The boy says to himself over and over again, "Did I choose the right girl?" The marriage counselor will answer, "Measure your choice."

He will go on to explain that when a boy first decides to court a girl it is usually more by instinct than reason. The providential design is to try and get the right combination together. If Junior makes himself circulate around in order to become acquainted with many different girls his intuition tries to lead him to the girl who most nearly provides the things which his own personality requires. Parents and close friends may not always agree with the choice and will counsel accordingly.

Junior himself may have difficulty justifying it and may prolong the courtship just to make sure. But experience demonstrates that often when a strong, extroverted, boisterous boy chooses a sweet little specimen of intelligent, quiet, patient, madonna-like qualities, there may be far more merit to the combination than various onlookers may perceive. From these two Providence intends to make one complete, totally integrated personality. Literally, "these two shall be one." It is toward such a goal of oneness that intuition draws them together, each contributing qualities in which the other feels strength. This is the role of instinct. Next comes the role of reason.

There are several helpful ways Junior can test his choice of a mate to reassure himself he is right.

First, does he really know her? It is easy to become infatuated with her under the magic of moonlight, but after the ceremony he will have to live with her total behavior pattern. He should have had a chance to see her on a hike, see what happens when she is hungry, tired, and irritated; what kind of person she is in blue jeans with a bucket and scrub brush. This, too, he will be marrying.

Second, does she really know him?



"—and for goodness sake... mention her new Bigelow!"

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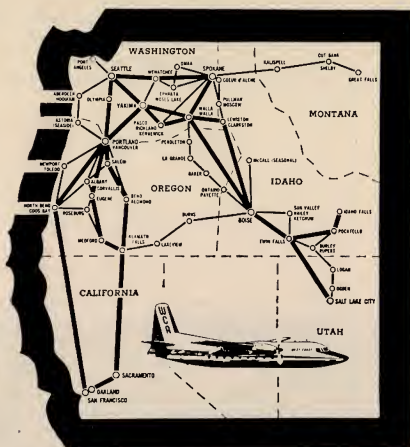
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WEST COAST AIRLINES

Has he been honest with her in his days of courtship or did he give her a fast, smooth line? Nothing is more important to a happy marriage than an honest relationship between a boy and girl during their days of courtship.

Third, how much do they have in common? Love can overcome many differences, but the storms of life are too great to risk the shipwreck of a marriage on the ragged edges of several submerged icebergs. Common factors of race, nationality, education, social patterns, personal ideals, intellectual attitudes, and ultimate goals in life can all play a most important part in solidly cementing the oneness of a boy and girl together and sealing out the howling blizzards of life which will eventually sweep down upon them.

Fourth, do they have the same religious advantages? This does not mean merely belonging to the same religious faith. A mutually serious attitude toward that faith is the vital key. Marriage is basically a religious institution and is intended to survive through the building of spiritual bonds which will unite a couple whether in sickness or health, in poverty or wealth, in old age or in youth. When a boy marries a girl he should honestly ask himself: "Is the spiritual foundation for our marriage a sound one?" If not, he should proceed slowly. We have learned from experience that the durability of the marriage may very well depend upon it.

There are many other questions a boy can ask about a girl, but these are the main ones. If these can all be answered favorably, the chances

SEPTEMBER'S GARDEN

by Solveig Paulson Russell

Little garden, now September
Takes you for her own.
Now she lays a film of ripeness
Where the squash have grown.
Now she clips the rusty peppers,
Nips the pumpkins at the stem,
Hardens kernels in the corn ears
To the gold of diadem.

Little garden, now September
Honors all your summer care,
With her patient warmth and glad-
ness
Lays her blessing everywhere.

The biggest resource of pioneers...

resourcefulness

When the Mormon pioneers first reached the Great Salt Lake Valley they faced a monumental task. To survive, they had to transform the desert into a garden. They accomplished this seemingly impossible goal because they possessed the strength of resourcefulness.

Resourcefulness enabled the pioneers to overcome the obstacles they faced during the early days. It inspired their descendants to continue to convert land most settlers did not want into a great and ever-growing empire. It created a tradition of solving new problems as they appeared.

The same pioneer tradition has been a vital factor in the business growth of Utah. For example, copper production began with a mountain of low grade ore most mining men did not want. It, too, was developed by resourcefulness — the introduction of a new concept of mining copper. And through the years mining has been able to expand as a productive part of our state's economy because of resourcefulness in solving new problems.

The pioneers who first settled this area did more than establish a new community. They also established the tradition of resourcefulness that is still a vital force in Utah today. It is a key to the continuing growth of Utah and its businesses.



Utah Copper Division Kennecott Copper Corporation

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are the others will be of minor consequence.

Making a Marriage Last

In many primitive societies marriage is a very temporary and unstable institution of whim or convenience. In advanced civilizations a solid family life is the very foundation of the higher culture. Rising divorce rates signal the erosion of a nation's underpinnings and suggest the presence of creeping dry rot in the rafters. It is the task of every young couple to marry wisely and plan to make their marriage a success. Marriage counselors have a few suggestions that will help. For example:

1. Start out right. A marriage may be contracted any one of several ways: in the temple, in a hometown civil ceremony, or by elopement. The first is the best. The last should be ruled out completely. Every young couple in the Church should try to qualify so that they can be married in one of the temples. As time goes on they will learn the thrilling beauty of a marriage which is set up to survive both in time and eternity. The covenants of marriage in a temple service are far more protective than those which are made in any other place. The whole setting of the temple service is imbued with the nearest affinity to heaven mortals can attain.

2. Build your own kingdom. When a boy marries a girl, he also acquires her entire family. He should therefore do everything possible to make himself not only acceptable to them but also a source of pride that he has married into this new circle. The girl should do likewise with her husband's family. But this does not mean they should live with either family!

There is profound wisdom in the scripture which declares, "For this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh." (Mark 10:7-8.) The girl should also leave her mother and father. When a couple are isolated from their respective homesteads they are far more likely to work out differences and make the continuous adjustments which a successful marriage calls for.

3. Set up a sound family fiscal policy. Who can count the mar-

riages that have been wrecked on a dollar sign? Money problems are worked out best where there is an early agreement on finances. By mutual consent, either the husband or wife should have the specific responsibility for keeping the budget in balance. Any especial expenses should be approved by both parties. Because one will be inclined to be more extravagant than the other the bookkeeping might best be left to the mate whom nature has made the most frugal. In passing we should mention that a joint bank account is a convenience for some people but a nest of serpents for others. Only a well-disciplined couple should risk having one.

4. Beware the common pitfalls of marriage. First of all, there is the problem of growing apart. A wife can run a home too strictly for happy living so that a husband goes elsewhere to read and relax. Or she can run it so sloppily that he seeks out some old cronies at the club as preferable companions. By the same token, a husband can get so involved in business, civic affairs, a hobby, or a sport that he shuts his wife almost completely out of his life without realizing it.

Another pitfall for parents is arguing over the management of the children. A little study of child psychology will give them both a basis for management and discipline and then, when one of the parents gives an instruction, the other parent can provide running field support whenever necessary.

There is also a related problem of using children for crying towels. This is where one parent tries to

win the sympathy of the children by complaining against the other parent. Ultimately this may not only break up a family but drive the children toward the parent who was supposed to be the alleged offender. Being cry-babies themselves, children have little trouble seeing through a grown-up cry-baby. If they don't catch on in early life they will in later years and what was once sympathy for the complaining parent often curdles into disgust.

5. Last of all, there is the pitfall of falling in love with somebody else. This is usually inexcusable but is terribly real when it happens. It comes from deliberately flirting around, fooling around, or just simply playing with fire. A young married couple needs to realize that physical infatuation (as distinguished from genuine love) is mostly proximity, and if they allow themselves to neglect their own love, it leaves a vacuum which nature may fill with some fetching creature whose proximity is dynamite. Almost before anyone quite realizes it, there is a triangle. In time, bleeding hearts and wilted flowers become the mournful theme of life. Likely as not things will never be the same again. A beautiful dream has died.

Love and fidelity are twin sisters. Happiness is their mother. To make any marriage last the boy and girl must be zealously jealous of the castle they are building. Their slogan might well be, "No intruders allowed!" Both must nurture the tender roots of happy living in their own special garden. Out of a lifetime of such efforts the subtle perfumes of ten thousand glorious memories blossom forth.

In a home of dedication and affection, God seems to have little difficulty diffusing his choicest blessings, bounties, and beneficence.

Conclusion

As we conclude this brief resume of the patterns and problems confronting the average 20-year-old we cannot help acknowledging the maze of vital decisions which he must begin making. The next four years are all "years of decision." Never in his life has it been so important for Junior to be right. It is a task for a boy and his parents which calls for sympathy, understanding, and a united front!

THE BLEST

by Millie C. Kroll

"For of such is the kingdom of God,"
He said,

As he laid a hand on a curly head.

Such was Christ's love for the children of men;

And he loves them still, as he loved them then.



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CONTINENTAL OIL COMPANY

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(Continued from page 636)

world affairs. Consider the following:

1. The Afro-Asian nations hold the balance of power in the United Nations today. India is a prominent leader of this bloc.

2. The United Nations has great prestige in these nations, a fact which both Russia and Red China have to respect, and which conditioned U.S. policy in turning against British and French allies in the Suez crisis.

3. Americans and Canadians have no language difficulty in dealing with the majority of the literate Indian people, who are of Dravidian-Caucasian racial stock and who also use the English language. However, we should be aware of the fact that Russia and Chinese "missionaries" have cultivated Hindi, Urdu, and other languages indigenous to the Indian peoples. We should do no less.

4. The process of acculturation, its understanding and careful manipulation, may be the greatest weapon of all in the "cold war." Mr. Herter and Mr. Gromyko have necessarily talked themselves "blue in the face" at Geneva. The real, major issue which confronts America is probably our long-range relations with Red China. We have no communication with China now. The old resources for obtaining agreement with the Chinese people are defunct. New approaches must be built to reach and influence the Red regime, whose administrative control and achievements on the Chinese mainland can be assumed to be not only permanent, but also one of the major political accomplishments since the rise to world power of the American Union. The Indian realm may be therefore, the best available society in which Americans and Canadians gain experience, skill, and understanding for eventual re-bridging of the gap with the Chinese.

5. There are other important bridge-areas: Japan, Taiwan, and Southeast Asia. But generally speaking, the Indian field may well be the most valuable.

In a day when "cultural exchange" between the United States and Russia preoccupies the American public, perhaps plans should be made for large-scale cultural exchange between the United States and India.

"He that will have his son respect him..."

Richard L. Evans



Last week we closed with a sentence from John Locke on the teaching and training of children, in which he said: "For you must take this for a certain truth, that let them have what instructions you will, and ever so learned lectures . . . daily inculcated into them, that which will most influence their carriage will be the company they converse with, and the fashion of those about them."¹ This impresses the importance of what we do, what we are, as compared with what we say—the words we speak, as compared with what others see in us and feel from us. And as to parents, as to teachers, as to all of us, never should we suppose that others will do what we say more surely than what they see us do. "Manners. . ." continued John Locke, "about which children are so often perplex'd, and have so many goodly exhortations made them . . . are rather to be learnt by example than rules; . . . Having under consideration how great the influence of company is, and how prone we are all, especially children, to imitation, I must here take the liberty to mind parents of this one thing, viz., that he that will have his son have a respect for him and his orders, must himself have a great reverence for his son. You must do nothing before him, which you would not have him imitate. . . . He will be sure to shelter himself under your example. . . . If you punish him for what he sees you practice yourself, he will . . . be apt to interpret it [as] the peevishness and arbitrary imperiousness of a father, who, without any ground for it, would deny his son the liberty and pleasures he takes himself. . . . Children (nay, and men, too,) do most by example. We are all a sort of [chameleon], that still take a tincture from things near us; nor is it to be wonder'd at in children, who better understand what they see than what they hear. . . ."¹ These are sobering thoughts because of the responsibility they place upon us all. Beyond the mere routine of teaching, beyond the mere saying of sentences, beyond the mere speaking of repetitious truths—beyond all this, to be most effective and most convincing, we have to be—and should be—the living witnesses of the truth of what we teach.

¹John Locke, *Some Thoughts concerning Education*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 28, 1959. Copyright 1959.

Such a program would have many advantages over the present United States-Russian arrangements.

"Cultural" could also, in the case of India, be used to develop commercial exchange of real value to both parties. Trade relations are never simple. But something of durable value could be built between the U.S. and an independent, neutral India. The course could be steered so that the relations with Pakistan would not be jeopardized.

India is governed under its Constitution of 1950, which provides for

a President (elected every five years), and a government headed by a Prime Minister who must enjoy majority support from a Parliament of two chambers, the Council of States (Senate), and House of the People. The Indian Union contains 29 states. The principal political party is the "Congress" party, led by Mr. Nehru.

There are approximately 375,000,000 human beings in the Indian Union. They represent a great opportunity for making friends and influencing people in these times.



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Seminaries

(Continued from page 659)

the course material is studied with seriousness of purpose; there is intent to learn and to know, to earn and to keep alive a testimony of the gospel of Jesus Christ. For teenagers, like all of the human family, will be saved only insofar as they gain knowledge.

Several things are apparent in the teacher—an understanding knowledge of young people, a studied

professional knowledge of the subject at hand and a dedication of his work that surpasses professional obligation. You may notice that a session of serious reasoning on some point of doctrine is interrupted by a ripple of laughter that flutters over the class as the teacher points out some humorous human relationship. You may notice, too, the use of visual aids and the employment of the best teaching techniques known.

A glance around the room impresses one that it is built and

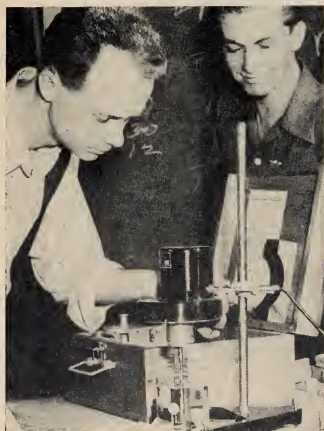
equipped for the teaching of young people. The capable instructor varies the lesson approach from time to time to revitalize interest and motivate the students. With all that, rather rigid rules of school decorum are maintained; a free permissive atmosphere is apparent. A hand goes up, and a student asks a question which ignites a lively discussion leading toward the implanting of some principle of truth in the minds of students. The teacher employs skilled techniques and diplomatically manages the conversation as a conductor would an orchestra. He directs them toward the achievement of some facet of knowledge. He encourages them to embrace ideals of Christian nobility.

Occasionally there are interruptions, sometimes disruptions, for where there are people there are problems and especially in teen-age people they show through the surface quickly. Occasionally a class is a disappointment, but mostly the students are distinctly rewarding and not infrequently inspiring.

Something may be learned from the way students gather about the teacher after class until the pressure of other appointed classes prevents them from lingering further. One is impressed too with a discerning insight of the teacher who senses that it is the boy shuffling nervously at the edge of the group who most needs his attention and time on this day. His disarming smile and friendly offer to be of help is the basis for a counseling appointment where many of life's problems may be resolved and where not infrequently seeds of future misery and despair are rooted out.

This is just one class period. There are something over 175 of them in each school year. When a teenager has completed three of the four courses and is qualified for graduation, he has attended about 525 hours of such instruction. And many, even after graduation, return for a fourth year course.

Most of the seminary students are the common garden variety of LDS teen-ager; however a number of special classes are in operation. Adjacent to the Intermountain Indian School, for instance, there is a seminary which serves over 300 Navaho Indian students. Other all-Indian seminaries are contemplated in the future. At Riverside, California, a seminary class is composed



Apprehension of the future is a major concern for most high school graduates.

The best way to minimize those fears and build confidence is to prepare with a good college education. Experience has proved that education is the best insurance for future welfare.

The University of Utah is continually building and expanding to meet the needs of the future. The faculty is recognized as one of the strongest anywhere.

Unexcelled opportunities for study are available in a wholesome and desirable environment.

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No matter what your plans are for the future, be sure to see what the U. of U. has to offer you in its 12 colleges and 68 departments.

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September 24

Registration for Other Students
September 25-26

Class Work Starts
Monday, Sept. 28



Office of the President
UNIVERSITY OF UTAH
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exclusively of members of the Church who are deaf and dumb. They are taught by an inspired teacher who has the same handicap.

There is something vital and special about seminary. The students feel it and are willing to express it, and they often do. "When we can meet together every morning for a song and a prayer and to study the gospel it sets the whole day in proper perspective."

Actually seminary students do better in their other high school studies. Some have assumed that this extra class may burden the teen-agers and their other school discipline would suffer. Extensive surveys show that seminary students rank high in scholarship.

TO A GENTLE CHILD

by Christie Lund Coles

Hide yourself beneath your pride,
Do not ever say,
"It was because I loved you,"
As you did today.

Let indignation spark you,
Let accusations rise,
But do not stand before me
With such bewildered eyes . . .

These can break the heart of one
Who wounds you thoughtlessly,
More than any angry word,
See . . . my darling . . . see.

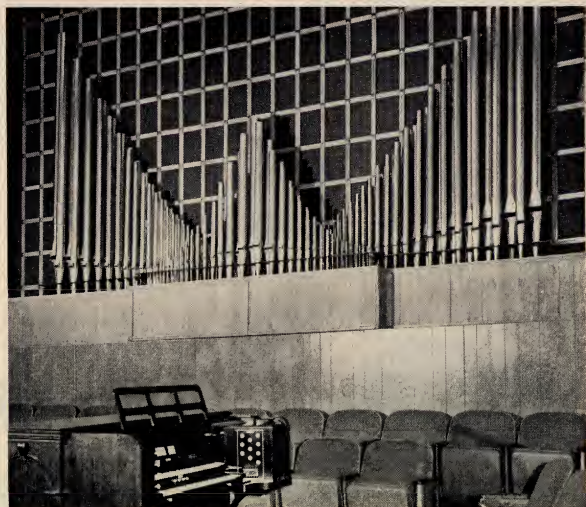
Other expressions from the students point out the social values in the program. "It helps us to meet each day with our fellow Church members as part of our school program. These associations carry over into our school life and help to hold us together even though we are only a few in number."

The culmination of the seminary program comes on graduation night. Sometimes the number of graduates is small. Some early morning classes in outlying districts graduate fewer than a dozen students each year. Many of the full-time seminaries graduate several hundred students.

In an impressive graduation ceremony, the principal certifies to the district or stake board of education that each candidate for graduation

has completed the prescribed three-year course of study. The chairman of the stake board of education calls each graduate to come forth and presents each with a diploma. More than a white leather cover, and more than an embossed certificate is the reward for seminary experience. The seminary graduates, 11,000 strong, often become active in Church participation and leadership. As a seminary graduate, one is more inclined toward temple marriage. A study of over 2600 families indicated

that where two seminary graduates marry, in eighty-seven percent of the cases they will be married in the house of the Lord. The graduate is inclined further to desire missionary experience, and he has a background of these many hours of instruction that bring him to the mission field already somewhat qualified for his assignment. He is reinforced with a knowledge of the principles of the gospel of Jesus Christ. Because he has studied and learned and sat daily in the spiritual atmosphere of a



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seminary class, he will be more inclined throughout his life to follow the voice of Israel's prophets.

It has been nearly a half century since the first seminary classes were held. Today the ever-increasing student body numbers 51,500 students. The place of the seminary program of the Church in teaching the gospel of Jesus Christ is set forth in the following words of President David O. McKay:

"The youth of today will constitute the leadership of tomorrow. Their well-being, their training and instruction have always been of vital interest to the leaders of the Church.

"Great concern is shown for our youth, that they develop a testimony of the restored gospel of Jesus Christ and have as benefits in their lives the guiding principles and protection such knowledge and conviction offer.

"The seminary and institute program offers daily instruction in moral and spiritual values. It gives meaning and purpose to secular education, and assists the noble man and the young woman to develop the atti-

tudes of the noble Christian character.

"In fostering the educational program of the Church, the First Presidency and the Quorum of the Twelve who constitute the General Board of Education look for the seminaries and institutes to have a significant place with the priesthood and auxiliary organizations in the training of the youth of the Church of Jesus Christ of Latter-day Saints."

-

The Church Moves On

(Continued from page 644)

11 The appointments of Elders Malcolm F. LeSueur, Edmund M. Evans, and H. Ward McCarty to the general board of the Young Men's Mutual Improvement Association was announced.

16 The First Presidency announced the formation of two new missions.

The new South German Mission is to be created from the southern part of the present West German Mission. Headquarters will be in Stuttgart, Germany. Elder John A. Buehner, former bishop of the East Stratford (Salt Lake City) Ward has been called to preside. He is presently a member of the Highland Stake high council. He and his wife are expected to leave Salt Lake City for the new assignment about August 22.

The second new mission, the Andes Mission, will include the South American countries of Chile and Peru. Headquarters will be in either Santiago, Chile, or in Lima, Peru. Elder J. Vernon Sharp, second counselor in the Olympus (Salt Lake County) Stake presidency has been called to preside. He is a former missionary to Mexico, and was one of the first missionaries to serve when the South American Mission was opened in 1925. He and Mrs. Sharp will leave for the assignment soon after October conference. Later they will be joined by their daughter, Susan.



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Institutes

(Continued from page 663)

Latter-day Saints, p. 11.)

Sometimes, too, in a college atmosphere, where students are taught to think rigorously on all issues and to question facts not provable by the scientific process and where youthful beliefs and ideals are dissected publicly and even held up to ridicule by some, there is little question about the value of the institute of religion in helping students find the equilibrium necessary in this new leavening process. The program at the institutes of religion is set up to supply this vital link; to help give meaning and purpose to the unrelated compartmentalized segments of information parceled out to students by a faculty of specialists in specific fields, who oftentimes give no help to synthesize their information into a related whole. Small wonder that some students become confused in such a situation.

College youth, many of whom are away from home for the first time, can feel secure knowing that they have an institute teacher who can help them fit the puzzle together, who, himself, has a rather complete view of life and who, as a college student not many years before, has had some experiences similar to theirs. Then, too, they find their teacher to be one who has a testimony of the divinity of the restored gospel, as well as a depth of understanding of men and God and his relationship to them.

Counseling

The counseling program of the institute gives consultation privileges with skilled counselors. During these college years effective religious guidance serves to direct the energy of students toward constructive attitudes and assists them in making more satisfactory adjustments which will qualify them for Church leadership and wholesome Christian living.

Activities

"I started coming here to play Ping-pong," said a graduating student. "It's like a home away from home."

"This is where I met my husband," a recent bride remarked. Six charming girls volunteered, "Our double trio got its start when we were asked to sing at a Lambda

(Continued on page 698)

Self-control, and liberty, and law

Richard L. Evans



May we recall these two phrases from a moving and meaningful song: "Confirm thy soul in self-control, Thy liberty in law."¹ Always and earnestly urgent in all the issues and in all the aspects of life are "self-control" and "liberty" and "law." And always to be taught, and never to be forgotten, is that liberty is preserved by law. Self-control and liberty and law are basic to life, basic to the eternal plans and purposes of the Lord God pertaining to his children. But sometimes we may seem more to have remembered freedom than self-control, liberty more than the law. As we come together, as we live together, as we serve and receive service in a world where physically we come ever closer together, always we have to have self-control, always we have to live our lives with law as well as with liberty. Always we have to consider the rights, the privileges, the comfort, the convenience of others, with an awareness that we have no right to do anything we want, to take anything we want, or irresponsibly to say anything we want, or to befool the moral atmosphere, or the water others use, or the air where others are, or the peace that others have, or their rightful privacy, or to live uninhibited lives. We have to be considerate of others always. Self-control, with law, is the only safeguard of liberty—and not the existence of law only, but respect for law, obeying the law—the laws of God, the commandments, the laws of the land. In a meaningful commencement address a great American said this of laws and liberty not many months before he left this life: "We are too inclined," he said "to think of law as something merely restrictive—something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception . . . God does not contradict himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free—and then gave him the commandments to keep him free. . . . We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, he gave us the power of choice."² To this great utterance we would add: The greatest threat to liberty is lawlessness. And the greatest assurance of liberty is respect for law—the laws that lead to justice, to peace, and a quiet conscience, with consideration for others always. "Confirm thy soul in self-control, thy liberty in law."¹

¹Katherine Lee Bates, *America, The Beautiful*.

²Cecil B. DeMille, Brigham Young University Commencement Address, 1937.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 5, 1959. Copyright 1959.

SEPTEMBER

by Nell Evans Atwell

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On summer's step . . . and on my door.
She left a gold-leaf calling card
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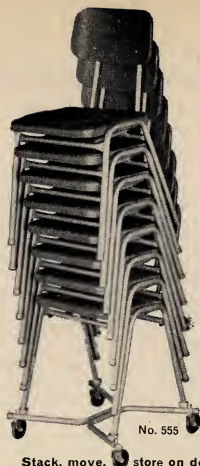
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Institutes

(Continued from page 696)

Delta party." "It's fun to belong to the institute." All these remarks typify the attitude of students toward the institutes' activities.

There are regular student club groups, discussion groups, formal and informal parties, banquets, athletic activities, and various other recreational features, most of which are sponsored by Lambda Delta Sigma, a national Latter-day Saint fraternity, or the Mutual Improvement Associations. These social groups, usually under Lambda Delta Sigma sponsorship have consistently won more than their share of trophies for outstanding performance on most university campuses. Then, too, young people find wholesome companionship among associates of the Church in these social functions. Singing, dancing, drama, skits, etc., provide outlets for the talent and energy of these Latter-day Saint youth.

Worship

Devotional programs, in class as well as those sponsored by the various auxiliaries of the Church, are uplifting. In 1957, independent wards and branches were organized at most institutes of religion. All positions are staffed with students, with the exception of the bishop, who is a permanent member of the community. Students are afforded unusual opportunity for leadership and character development by participation in Sunday School, Sacrament and priesthood meetings, MIA, and, in some cases, Relief Society meetings. The goal in this type of actual experience training is not only able leadership but also willing leadership. It is hoped that the young men and women who have had leadership opportunities (and an attempt is made to keep the ward small enough to give every member a job) will go back to their wards and stakes better prepared and more willing to serve the Church and their fellow men.

The membership certificates of young people who go to colleges and universities should be sent to their university wards (via proper channels) so that they can find activity in the student wards, be called to positions of responsibility, and find joy in associating with other mem-

Reminds you of fresh country cream ..that good Morning Milk



Extra rich in flavor... extra smooth in texture. Keeps sweet and delicious indefinitely in the unopened can. Guarantees superior cooking results.

So rich it whips easily when chilled

bers of the Church in their regular Church program.

One of the signal accomplishments for the Latter-day Saint youth at college is graduation from the institute of religion as well as graduation from college. It is a mark of distinction to "graduate twice."

Deseret Clubs

With the marked success of the institute program in reaching students of college age, additional demands soon reached the department of education for assistance in providing similar training and activities for small groups of L.D.S. students on campuses far-flung from the immediate environs of the Church. Such requests resulted in what have been called "Deseret clubs."

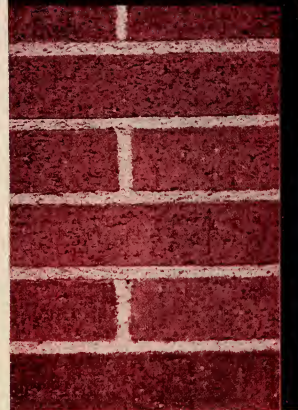
The first of these clubs was established in the Los Angeles area in 1935 under the direction of the late Elder John A. Widtsoe of the Council of the Twelve Apostles. From this early beginning evolved a score of full and part-time institutes in the various colleges and universities in Southern California and elsewhere.

For a number of years these clubs existed sporadically. In 1955, with the appointment of a general secretary of the Deseret clubs, further expansion has been effected and presently thirty-two active clubs are in operation in fifteen states of the Union, with an anticipated increase of a dozen during the forthcoming year. Deseret clubs are located at ten colleges in California, two in Colorado, two in Montana, four in Oregon, two in Texas, and one in each of the following states: Connecticut, Florida, Idaho, Hawaii, Michigan, Minnesota, Nebraska, New Mexico, New York, Ohio, Washington, and the District of Columbia.

Fitting the secular and the religious into a unified, whole pattern gives the completeness needed in today's university education. Man has progressed far technologically but lacks considerably in relating peacefully and productively to his fellow man. In this critically important area of human relations, goals, ideals, and the purpose of life, the religion of the Latter-day Saints as taught in the institutes of religion and Deseret clubs makes a meaningful contribution to the completeness of life.



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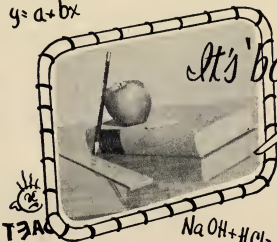
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MAN'S ARTISTRY

by Ada Marie Ledingham

Man stands enthralled before the fragile blossom,
Yet, loving words exceed the fairest flower
In bringing solace to a saddened hour.

Forgiveness has more prisms than the rainbow,
Greening greater vistas than the rain
In bringing a poor heart its peace again.

What artisan excels the sunrise splendor
Till friendship's genius lights a darkened dawn
And bids another's loneliness be gone.

The beginnings of habits

Richard L. Evans



We have talked in recent weeks of self-control, of the fact that every man must sometime be trusted to himself, and of the influencing of others by the living example of our lives. And now, as to some further related thoughts on this general theme:

Time passes with exceeding swiftness between the time when we are very young and free and flexible until the time when thoughts and habits and attitudes become somewhat firmly fixed. And since fixed impressions, fixed standards, and the hardening of habits are so early in evidence, the beginnings of traits and tendencies are exceedingly significant: From John Locke we would here cite some sentences on this important subject: "Parents," he said, "being wisely ordain'd by nature to love their children, are very apt, . . . to cherish their faults too. They must not be cross'd, forsooth; they must be permitted to have their wills in all things; and they being in their infancies not capable of great vices, their parents think they may safe enough indulge their irregularities, and make themselves sport with that pretty perverseness which they think well enough becomes that innocent age. But to a fond parent, that would not have his child corrected for a perverse trick, but excus'd it, saying it was a small matter, Solon very well replied, 'Aye, but custom [the habit, the tendency] is no small matter.' . . . For you must always remember, that children [become] . . . men earlier than is thought. . . .¹ The beginnings—the establishment of standards, of attitudes, of tendencies, of habits which soon harden, of departure from principle—are always exceedingly important. William James thus summarized the subject: "Nothing we ever do is in strict scientific literalness wiped out. . . . Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning: our own fates, good or evil. . . . Every smallest stroke of virtue or of vice leaves its never so little scar. . . . We are . . . imitators and copiers of our past selves."² It is true that an isolated act or instance may seem a small matter at the moment, but it is no small matter, young or old, at any age, to let a false standard get started, or to let a wrong habit harden.

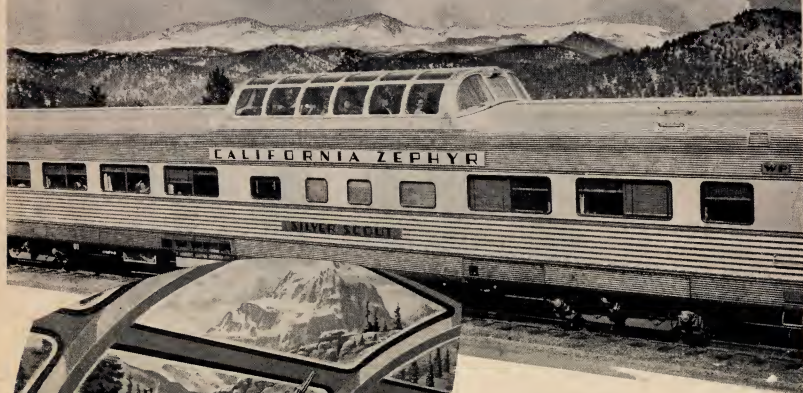
¹John Locke, *Some Thoughts concerning Education*.

²William James, *The Law of Habits*.

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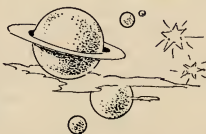
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a Wise Food Storage Plan

by Merritt H. Egan, M.D.

Twenty-two years ago in re-emphasizing the Church welfare program, President J. Reuben Clark, Jr., advised, "Let every head of every household see to it that he has on hand enough food and clothing and, when possible, fuel also for at least a year ahead." This statement has been repeated many times.

Temporal enemies can attack in the form of an accident, sickness, famine, unemployment, or war. Let us again emphasize this counsel because a recent survey in a ward revealed that approximately 80% of our active Melchizedek Priesthood holders do not

have on hand the essentials that will preserve life for one year.

We are told that in the last days the privation and hardships will be greater than any mankind has been forced to suffer on this earth. "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." (Mark 13:19.)

What better insurance could we have than a rotated one year's food supply? This may be much more valuable under emergency conditions than a large bank account if supplies are exhausted. Also, this can serve as a partial health and accident policy in case one has misfortune such as accident or loss of

health resulting in loss of employment.

REASONS FOR STORAGE:

Consider the following good reasons for storage: First, our prophets, seers, and revelators have so counseled us. Second, history has demonstrated repeatedly that prosperity and plenty will not always be with us. There are times of harvest and times between harvest. The wise man saves from the harvest for the lean months. The sluggard pays no attention to this thinking that the *status quo* of the world will always be. Or he hopes that someone will look out for him. As one season is less productive than another so go also the years. Surely a one year's supply is little enough. Third, the head of a household is charged with the scriptural injunction (I Tim. 5:8) to provide for his family. It seems unlikely that one who really believes these statements will excuse himself by saying that he does not find it convenient or that he does not have the storage space. These will seem inconsequential arguments when the time comes that these supplies are needed.

The advantages of home storage cannot be approached by commercial or government stock piling. The Church welfare program cannot begin to take care of the needs of more than a few percent of our people. Almost 98% of the welfare program is in the home.

Principles of Home Storage

Rotation of Supplies:

One of the fundamental tenets of a successful storage program is the rotation of supplies. It is mandatory that we rotate our food supplies



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Mother and Daughters Win Blue Ribbons for Cooking

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for the following reasons: (1) to prevent spoilage and to minimize loss of food value and flavor; (2) to keep our taste buds acquainted with the foods we someday may have to depend upon for our earthly sustenance.

Store what you eat and eat what you store. This assumes that you are eating the proper foods. If this is done we will eliminate spoilage; deterioration will be minimal; our one year's supply will not cost us anything but an original investment; we will be insured against malnutrition, and our family is more likely to accept the foods stored when they are really needed.

Deterioration of Stored Foods:

All foods are subject to deterioration. Infestation will also occur unless proper precautions are taken. The rate at which a food deteriorates depends upon the particular food, its purity, the way it is stored, and especially upon the environmental temperature. There is always some type and degree of deterioration going on in stored foods. Of course, foods must be clean at the time they are stored and must be stored in clean containers that are free of insects and sealed so insects cannot gain entrance. Chemical changes go on such as changes in the texture, color, and loss of vitamins.

There are three temperatures that are critical to the storage of food. Some foods will be damaged if they are frozen. At 48° F. most insects become active. The third critical temperature is the temperature at which fat melts, at about 95° F. We must understand these three critical temperatures if we are to have good judgment in the storage of our foods. In general, we can say that the lowest temperature short of freezing should be used in storing most foods. Perhaps, 40° to 60° F. should be our goal, but not higher than 70° F.

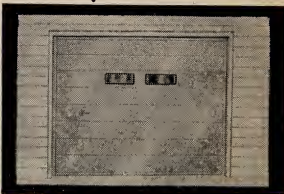
It is wise to put wheat and other articles in containers that can be readily moved in case of emergency conditions. Containers should be of such a size that the contents will not spoil before it is consumed. One should not try to store more flour than he can rotate over the period of a year. Flour should also be stored in metal airtight cans. Rice, beans, and peas under proper con-

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ditions can be stored for long periods of time in metal containers.

As a further precaution hot paraffin wax may be poured over the contact point of friction type lids to insure protection. In the case of other types of lids masking tape may be used to seal the lid. It is important to label all containers as to content and date. Some food elements when exposed to light deteriorate more rapidly than others. Therefore, if foods are stored in glass containers, a curtain should be drawn in front of the shelf or a dark environment obtained in some other way.

Basic Items:

It would be wise to have stored some basic items in case of a national emergency, a local disaster, or a personal misfortune. Six items that can provide adequate calories, proteins, vitamins, and minerals without great expense are *wheat, sugar, milk, salt, vitamin tablets, and water*. It would be well to add to this some dry beans, peas, rice and peanut butter. These would help the protein content of the diet and give variety.

Quantity and How to Store:

It is most difficult to estimate the quantity of these foods that one should store. One's eating habits, age, occupation, nutritional state, health, the climate in which one lives, and other factors may alter the kinds of foods and the amount to be stored. Thus, the General Authorities of the Church of Jesus Christ of Latter-day Saints have in their wisdom left the details of such a storage plan to the family. However, the following general recommendations of the kind of foods and amounts that we should store in this area (Salt Lake City) are made as a guide which may be varied according to the family's particular tastes, situation, and circumstance. These are personal suggestions crystallized from the sources available.

1. Wheat

As to the storing of wheat the general church welfare committee has recommended that dark hard winter wheat (turkey red) or dark hard spring or Marguis wheat be stored. They suggest further that this should be number two grade or better (that is not less than 58 pounds a bushel). The protein content should be 11.5 to 12.5 percent

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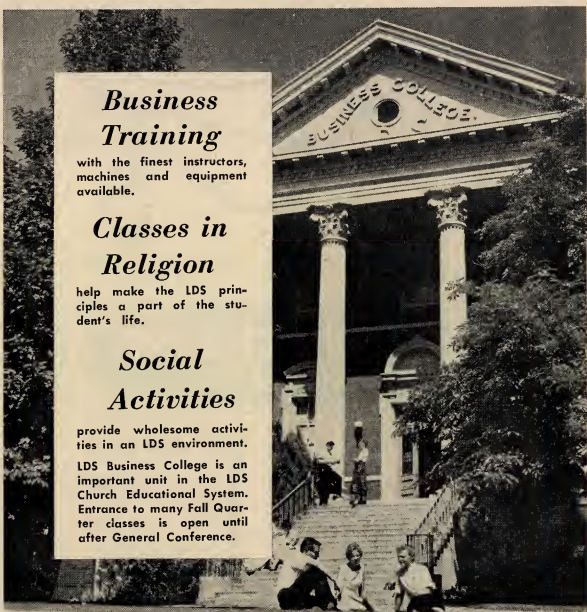
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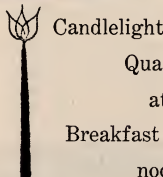
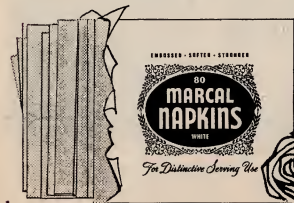
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to preferably higher. Of course, the wheat should be clean and free of smut. It is important that the moisture content should be less than ten percent. If such conditions are met and maintained, most insects are unable to reproduce. Such wheat should be aerated twice each year. The containers should not conduct moisture. Metal containers are most satisfactory but should be sealed. These conditions, in addition to rotating the wheat and using the old first, will help assure us that we have a good supply of wheat. According to studies backed by the Food and Drug Administration vitamins E and B complex in wheat lose little potency after a year's storage under proper conditions. Taking all these precautions, and with some fortune, one may be able to keep wheat five to ten years or more. However, a plan of rotation will be a safer procedure.

The amount one should store will vary according to the age of the recipient, his occupation, nutritional state, the climate in which he lives, and the extent one is going to store other foods. However, for the plan here suggested about 300 pounds of wheat would be sufficient for the average adult female. This amount assumes that the family have the other basic foods here suggested from which to draw. This amount is needed for bread and cereal and other usual grain requirements. If this amount is used as basis for each member of the family, one will not be far wrong since the adult men may require more and the children less. By so stating the requirement we keep our calculations simple. A good hand grinder is a necessary part of the storage program.

2. Powdered Milk

It would be wise to have 100 pounds of powdered milk for each person a year. Powdered milk may, of course, be stored as whole milk or skim (non-fat milk). For our purposes the latter is to be preferred. The powdered skim milk costs usually a little more than half as much as whole milk and will store much longer. Skim milk does not have as much fat or as much vitamin A content and is somewhat lower in caloric content than whole milk. Milk solids and vitamins in skim milk with the exception of vitamin A are very similar to those of whole milk. Skim milk contains about half as many calories, about



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the same protein and more carbohydrate per volume as compared to whole milk.

It is important in storing foods that the best quality be chosen as these will be more nutritious, and, in the foods under consideration, will keep longer. The dry skimmed milks are graded in three grades, the best one is termed "extra." Low moisture content of dry skimmed milk is important because it will determine to some extent how long the milk may be stored. The "extra" grade of dry skim milk should contain no more than 4% moisture.

A simple procedure to improve the flavor of skim milk is to mix it half and half with whole milk which makes it more palatable. This is, perhaps, the best way to keep stored powdered milk on a rotation basis without waste. Milk meeting these requirements can be purchased in a double sealed five lb. can.

One can expect that non-fat dry milk will store for about 36 to 60 months if kept dry at 40° F. If the temperature gets up to 70° F., it will keep only for approximately 12 to 24 months.

3. Granulated Sugar

One should have about 100 pounds of granulated sugar for each person for one year. Refined sugar if stored in a cool, dry place in a sealed container will usually maintain its food value indefinitely. This is one of the most stable foods. A small amount of honey may be substituted for sugar for variation. When storing honey one takes the chance after long storage of fermentation taking place due to the presence of microorganisms. However, pure crystalline honey, that is, honey that has no water added, properly ripened and stored in a cool place, will usually store for a long time. It is much more expensive than refined beet or cane sugar. Honey contains about 400 calories a pound less than refined sugar. Honey is about twice as sweet to the taste as refined sugar.

4. Salt

Approximately five pounds a person will fill the requirements for one year. In hot climates the amount needed may be as much as ten pounds. This should be iodized for this region. Salt stored in a dry, cool place in a sealed container will keep for many years.

5. Vitamins and Minerals

The B complex is found in suffi-

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cient quantities in wheat and milk. However, long storage may dissipate some of the vitamins of this complex. Vitamins A and C must be supplemented at all ages on this diet. Vitamin D should be added to this diet at least for the fast growing younger age groups. The essential minerals such as calcium, iron, and phosphorus are found in sufficient quantities in the basic foods here listed in the amounts that will have to be consumed daily if no other foods are available. The higher the temperature and the longer items are stored the less of some vitamins they contain. There is some indication that dehydrated foods maintain considerable amounts of vitamins and minerals with the exception of vitamin C and B₁.

A multiple vitamin preparation which contains vitamin A 5000 I.U., vitamin C, 50 to 100 mg, vitamin D, 400 I.U., thiamin 1.9 mg, riboflavin 2.5 mg, niacin 19 mg, pyridoxin 2 mg, will supply ample of these vitamins if one tablet is swallowed daily. Vitamins sealed in a gelatin capsule will store longer than ordinary tablets.

6. Water

Twenty gallons for each person may be a practical amount. It would be difficult to store enough water for more than a temporary emergency.

The hot water heaters and soft water tanks would be sources of safe water.

ADDITIONAL FOODS:

This would complete the basic emergency rations from which one could sustain life even if he had little food. The additional items listed below would offer greater security as to health as well as to give variety and a better-balanced diet.

Soy beans, soy bean flour, peanuts, peanut butter and peanut flour are our best plant sources of high-quality proteins suitable for storing for moderate periods of time. Dried beans are also high in proteins and store well. Most polished "converted" rice prepared under modern manufacturing conditions is nutritious and will store well.

Other items which could be added when it is possible are things such as shortening (10 pounds for each person). Peanut butter is a highly nutritious food substance that can be stored 48 to 60 months at 40° F. or up to 48 months at 70° F. (10 pounds

a person.) Dry yeast ($\frac{3}{4}$ pounds a person) would be very helpful, detergents (20 pounds a person), soap (15 cakes a person,) and baking powder (1 pound a person) would be welcomed items in case they could not be obtained. Dehydrated food will give variety and food value to the diet. Some of these are the dried split peas, dehydrated stew mix, dehydrated potatoes, prunes, raisins, and macaroni. Tuna fish and canned meats are additional foods that may be stored in vacuum packed containers. These items are not so essential, but should be considered after the basic survival foods have been obtained. If such additional foods are stored then the amount of the basic foods may be proportionately smaller.

Nonessential Items:

If one can and desires to go further, of course, it would be desirable to have a year's supply or more of everything that one uses. Certainly a few months' supply of the stable items is a convenience, offers an advantage economically and will serve as part of our food insurance program. To finance such a supply may present problems. Also, the problem of storage space may have to be solved. But, as to some basic items such as those listed above there is little doubt in my mind that we should store a rotated one year's supply. The items suggested may have to be modified to fit your individual health, climate, age, occupation, nutritional state, and taste. Most of us can accomplish this aim if we put our efforts toward it. The money and storage space involved will not be insurmountable objects for most of us, if we truly accept our prophet's advice.

What this plan will provide us:

In summary the following are what seem adequate for the average adult woman for a one year's emergency storage:

Wheat	300 pounds
Processed milk (Non-fat)	100 pounds
Sugar	100 pounds
Salt	5 pounds
Adequate multiple vitamin tablets	365 in number
Water	

This would provide a diet that

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would supply approximately 2300 calories a day which is the recommended needs of a 25-year-old average American woman. If we use these amounts then we will have more than a child will eat and less than an adolescent or adult male will eat. This will balance out roughly since a small child will eat about 1000 calories less and an adult male about 1000 calories more a day than the adult woman about whom we are making our calculations. Such a procedure makes our calculations much simpler and yet they are practical.

This would supply approximately 94 grams of protein a day which is well above the recommended minimum of 55 to 65 grams a day for women or men respectively. It is even sufficient for a man in the 16 to 20 years age range who has the greatest requirement of all. It would supply approximately 7.6 grams of fats a day, and it would supply approximately 444 grams of carbohydrates a day.

Thus for approximately \$50.00 a person the items necessary to sustain life for one year may be purchased. This is a worth-while investment.

Head of family responsible:

My intent is to encourage—not to disturb. My advice to you is to make this a family project. The enthusiasm, family unity, and feeling of security which this project offers will prove rewarding. What, how, and where we store is to some degree an individual problem. The above suggestions are to be used as a guide and an example of what one man believes wise for his family in this area. Each family must decide how it will meet this problem. The responsibility for action is upon the head of each family unit. Each family should give serious thought and action to the goal of at least a one year's advance supply of items that will sustain life.

A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character, any more than the sleeve is the arm it envelops. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by anyone unmanly enough to injure the standing of another.

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to a Teenage Girl



ON BEING A LADY
Sit Tall, Stand Tall, Think Tall

Go in for first impressions. Make the outside of you say, "I'm the kind of person you want for a friend." The way you look is so important. You can't help it if you don't have classic features. You don't have to be pretty or handsome to be popular and successful, but you must learn to make the most of what you have.

Are you the size you would like to be? I don't mean up and down, I mean around. Shapes are inherited; figures are built. You may come from a short, stocky line, but you need not be Miss Five-by-five. Good figures depend on intelligent eating, exercise, good posture, rest, and sleep.

Now to get back to your wish to be popular. Who would think that what you ate would make any difference? Use good judgment in your choice of food. We are what we eat. Our appearance and also our disposition are affected by what goes in our mouth. Make temperance and variety your rule of eating. Too much food equals too fat a girl and too few dates. No one can correct this but you.

Eat slowly at meals and don't piece between time. If you are deciding to cut down and do away with all that fat, make it a rule to take smaller portions of food on your plate, then forget second helpings. Eating between meals is taboo

unless it is just some celery or carrot sticks. It's worth the sacrifice when you see the real, attractive, graceful, beautiful you, come to light. Hearing a sincere compliment about how you look is much more thrilling and satisfying than a big gooey sundae. The wrong kind of food equals a bad complexion and a lack of energy. Get acquainted with your own needs. Know yourself and what you want to become then eat accordingly.

Exercise is almost a lost art and flabby muscles are starting mighty young these days. Walk whenever possible, play active games, and don't huddle endlessly in front of the television set. Daily doing is the answer.

Do you know a beautiful woman or a pretty girl who does not have good posture? It didn't just happen. Clothes don't make the girl, but good posture surely makes the dress. A wonderful lesson came home to us the other day. We had borrowed a manikin from a department store to use in a skit. She was supposed to look dumb and not attractive at all. In fact we wanted her to appear to be a real "dumb Dora." No matter what we put on her in the way of dowdy clothes she still looked smart. We were amazed and also baffled. We tried to analyze it and found that it was her beautiful posture and the proud way she carried her head high that caused this illusion. Nothing we could do to her took this queenly and very attractive look away from her. She stood tall, that was the secret. Stooping never makes a tall girl appear shorter, it just makes her less attractive. A girl with her head held high also gives a feeling of self-confidence. A good motto is stand tall, sit tall, think tall.

Rest and sleep also affect appearance and personality. When Mother or Dad insist on early hours for you, it is because they love you and want you always at your best, wide-awake, and glowing. Enough rest and sleep equal pep and add to your personality.

The quest for good looks is as old as life on this earth. We can do something about it. It is not all in the lap of fate. Go in for first impressions and work hard at it but don't expect them to last. These first impressions must be backed up by a wonderful, wonderful you. More about this next month.

Melchizedek Priesthood

(Continued from page 669)

to believe that it has strengthened many individually.

"We would prefer not to have to come to your home for the visit (except in cases of sickness). This interview does not include other members of your family. This is a matter between you and a member of the quorum presidency only.

"If this arrangement is not satisfactory with you, would you kindly call a member of the presidency.

"This invitation is extended with our kindest regards and best wishes in the gospel.

"Respectfully yours,
South Davis Stake
High Priest Quorum"

BARRELS AND BARRELS

by Mabel Jones Gabbott

The earth basks in the autumn sun;
Another harvesttime is done.
I have captured row on row
The golden peach's amber glow;
And apricot nectar, bottled tight,
A tangy drink for a storm-filled night.
Potatoes and carrots are pressed in sand;
Apples await a schoolboy's hand;
The pitted cherries seem to sing,
"We shall make a pie next spring, . . ."

We ate fresh cherries, my sons and I,
In the tree's cool shadow last July;
And I can still see the joy in each face

As they pressed small carrot seeds in place;

The day was new when we picked the 'cots;
And the dew was deep in the orchard lot;

A strong wind came and a storm in September;

And we picked fallen peaches, bruised—remember?

Oh, I have a binful of love this year
Stored against dark days of doubt
and fear.

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The Last Word



We who know the truth of life must first change the world in ourselves internally before the world can be changed in others externally. If we know the truth of life and do not live it, we are as a lighthouse set upon a hill in which the light has gone out.

—L. A. Mallory

Little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out most brightly in the pattern of life.

—Smiles

Learn this and you'll get along, no matter what your station: An ounce of keep-your-mouth-shut beats a ton of explanation.

* * * * *

About the time you are important enough to take two hours for lunch, the doctor limits you to a glass of milk.

Johnny was taking part in a local concert. He was only seven, but performed so well that he was encoored.

"Well, Johnny, and how did you get on with your part?" asked the proud father when he returned home.

"Why, I thought I had done it all right," replied Johnny, "but they made me go and do it again."

When a man boasts of what he has done in the past and what he will do in the future, you may conclude that as a rule his present deeds are by no means important.

* * * * *

Happiness only comes to those who try to make others happy.

The discovery of what is true and the practice of what is good are the two most important objects of all philosophy.

—Socrates

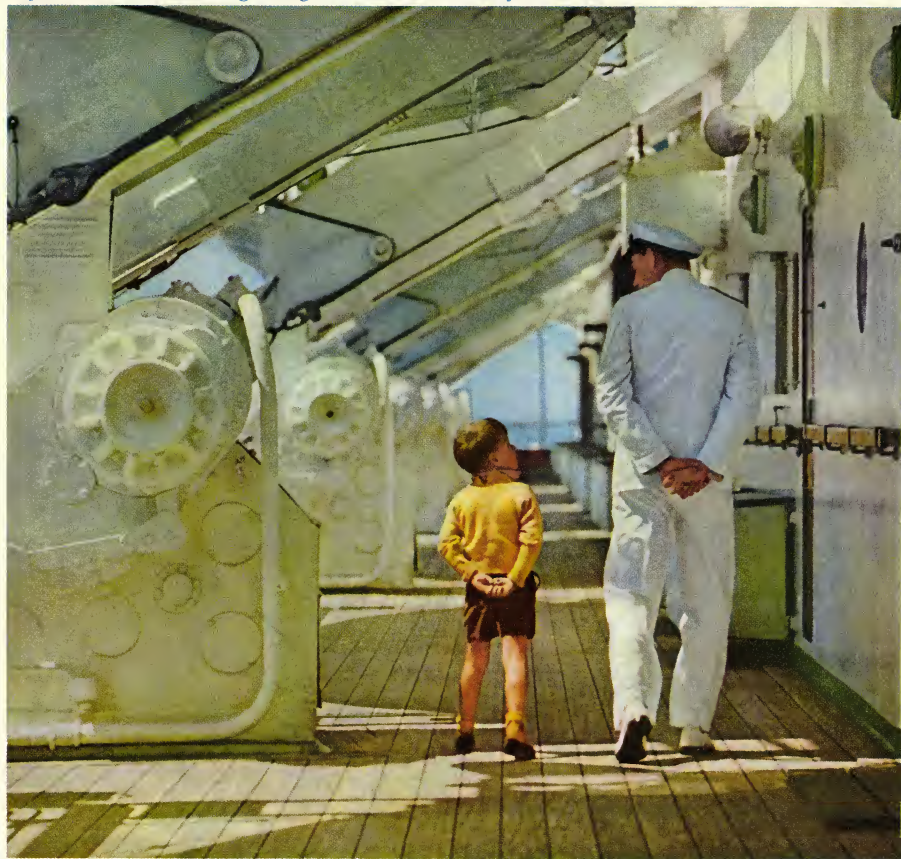


Make such a habit of well doing in you, that you shall not know how to do evil.

—Sir Philip Sidney

He who sticks to a lie for self-protection is as if he clung to a lightning rod in a thunderstorm.

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